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ABSTRACT

Intended primarily as an introduction to a world cultures course for secondary grades, this resource unit provides insights into social studies in general and world cultures in particular. Objectives are twofold -- to provide teachers with: 1) a clear but scholarly definition of culture, and 2) a sequence of suggested learning activities which focus on discovery and usage of anthropological generalizations employing an inductive approach. Concepts dealt with include trans-generational learning, cultural differences and similarities, cultural traits, cross cultural perspectives, acculturation, and cultural pluralism. Content is provided on the nature and evaluation of culture, cultural change, cultural areas and cultural problems. Each of the five sections offers a list of generalizations, a content outline which incorporates the generalizations, and learning activities which include a purpose, an overview of activities, and procedures. A bibliography of books, journals, and audio-visual materials, and a supplement of suggestions by teachers who used the unit in a trial effort are provided. (SJM)

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An
Introductory
Resource
Unit
in
World
Cultures

The Concept of Culture

Pennsylvania Department of Education 1969

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The Concept of Culture

An Introductory Resource Unit in World Cultures

Bureau of General and Academic Education
Pennsylvania Department of Education

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Learning Activities developed by John M. Billman, former social studies adviser, and Charles B. Schultz, former World Cultures consultant.

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Some time ago I wrote Dr. Malcolm Collier, Director of the Anthropology Curriculum Study Project concerning our Concept of Culture. She graciously took time to offer worthwhile suggestions and up-dated the bibliography for this publication. The bibliography and suggestions follow:

Add an asterisk to:

Braidwood, Robert J., Prehistoric Men. This is now published by Scott Foresman, 7th Edition 1967, paperback $2.25.

Add to the Bibliography:

Hertzberg, Hazel W., The Great Tree and the Longhouse: Culture of the Iroquois, Macmillan Company, 1966, paperback $2.40.

Marriott, Alice, Kiowa Years: Study in Culture Impact, Macmillan Company, 1968, paperback $2.00.

Gallagher, James J., An Annotated Bibliography of Anthropological Materials for High School Use, Macmillan Company, 1967, paperback $2.44.

Myron, Robert, Shadow of the Hawk, G. P. Putnam's Sons, New York, 1964.

Gorenstein, Shirley, Introduction to Archaeology, Basic Books, New York, 1965.

Mead, Margaret, People and Places, World Publishing Company, 1959, paperback, Bantam Books.

Thomas, Elizabeth Marshall, The Harmless People, Alfred A Knopf, Inc. 1959, paperback, Vintage.

Bunker, Robert and Adair, John, The First Look at Strangers, Rutgers University Press, New Jersey, 1959.

FILMS

"Colonial Six" produced by Plimouth Plantation Contemporary Films

"Have You Considered Archeology" produced by Stuart Scott, State University of New York at Buffalo

Both of us feel that there is too much material to be covered in three or four weeks. If time is a limitation, these two sections could be shortened or even omitted: "Cultural Areas" and "Cultural Problems". This might encourage teachers not to try to always cover everything. Concept of Culture is a resource unit, intended to help teachers. This does not mean that every single part must be utilized. That decision is for the individual teacher.

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COVER EXPLANATION

The African Guro mask on the cover was supplied by the Bucks County Instructional Materials Center, Levittown, Pennsylvania. Narrow masks like this one were worn on the forehead during religious dances. The refined features, rounded forehead and long, slender proportions are characteristic of the Guro mask.

A Word to a Colleague

FRANKLY, HERE IS A CHALLENGE

This unit is another effort of the Department of Public Instruction to develop the recent trend of cooperation between the subject matter specialist and the educator. The specialist in this case, Dr. Anthony F. C. Wallace, Chairman of the Anthropology Department of the University of Pennsylvania, has prepared the anthropological generalizations and outline of content. Comprehensive and authoritative, these generalizations implement one objective of this unit—to provide the teacher with a clear but scholarly definition of culture. Such an understanding is essential if the world cultures course is to deal with culture in more than name.

Realizing that most teachers have not had anthropological training, mastery of these generalizations represents nothing less than a challenge. They are presented with confidence in both the clarity of the content and the tenacity of the teacher, and with conviction that once mastered, they will provide new insights into social studies in general and world cultures in particular.

At the same time that these generalizations make clear the concept of culture, they are also tools, if imaginatively employed, for the analysis of any cultural region. As tools, they are to be used. The systematic instructional activities that follow the first section of generalizations are examples of their use. This, then, is a second objective—to provide the teacher with a sequence of learning activities in which the student applies these generalizations in the study of culture. Essentially inductive, the activities involve the student and make him think in anthropological terms. Practice in the use of these tools of the anthropologist is necessary if the teacher's understanding of culture is to be transferred to the student.

It must be admitted, in all honesty, that these activities will take considerable effort for the teacher to digest and apply. They are presented with the conviction that these efforts will be well rewarded by heightened student interest and intellectual involvement.

This unit is intended primarily as an introduction to the world cultures course. It is hoped that the generalizations and techniques included will serve as a guide for the examination of other cultural areas.

However, the unit could be used in different ways. Sections of it could be incorporated into the American history course or the entire unit could be used as a framework upon which a course in anthropology is built. The last section is particularly applicable to problems of democracy.

World cultures teachers have had a responsibility for which few have had academic preparation, where instructional materials have been hard to come by, and where the huge range of knowledge included is frustrating to even contemplate. Coping with problems is not new to them. This challenge is issued in the hope that, once met, it will help in the overcoming of others.

The Nature of Culture

Generalizations

I. Culture is trans-generational learning. In other words, it is all those customs of a community—including language, science and beliefs, arts and crafts, and the rules of behavior in domestic, religious, political, and economic life—which are passed on by learning from one generation to the next.

II. Each separate human group, small or large, has a culture, more or less different from that of its neighbors. Large human groups, like modern nations, each have a distinct culture, just as small primitive tribes do; but because of their complexity, modern nations can also be looked on as being mosaics of many different *sub-cultures*.

III. Despite their differences, all human cultures have certain features in common, or, in other words, share a *universal culture pattern*.

IV. Any culture can be analyzed as a unique system of traits, trait complexes, systems or institutions, and functional relationships.

V. Anthropology is the science which studies culture in an evolutionary and cross-cultural perspective. Anthropology uses the techniques of excavation of communities; of historical research on the recent past; and of field-work in living communities, to obtain its information about the cultural aspects of human behavior.

Outline of Content

I. Culture is trans-generational learning. In other words, it is all those customs of a community—including language, science and beliefs, arts and crafts, and the rules of behavior in domestic, religious, political, and economic life—which are passed on by learning from one generation to the next.

Definitions of Culture

A. For introductory purposes, the most useful definition is the classic one of E. B. Tylor (1871):

> "Culture or Civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, beliefs, arts, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."

Implicit in this definition is the restriction that the *learning* which man does as a member of society is trans-generational: that is to say, that at least some of what is learned in one generation is passed on to the next, either from parents and other adults to children, or from the earlier members of a group to each new recruit (as in children's play groups, adult clubs, work teams, etc.).

B. More recent efforts by scientists to define culture tend to stress the cognitive and super-organic aspects of the concept.

> '*Culture* thus does not refer to the material objects themselves, like tools or works of art, which are produced by a society, but to the system of ideas relevant to these objects: how they are made, how they are used, what they mean symbolically. Furthermore, these ideas can be said to have a life of their own, independent, once launched, of the individual human beings who are their "carriers" from one generation to the next. Thus, for example, the system of ideas denoted by the term *plane geometry* are certainly a part of contemporary American culture. These ideas were formalized out of earlier mathematical traditions by the Greek geometer Euclid, about 2,000 years ago.
>
> With relatively minor modifications, they have been learned by approximately 100 successive generations of school children, including millions of individual persons.

C. In still another and more dynamic sense, culture describes the way in which a community of human beings *agree* to satisfy their needs. Where needs are not satisfied, one can expect people to try to produce cultural innovations which will satisfy these needs.

II. Each separate human group, small or large, has a culture, more or less different from that of its neighbors. Large human groups, like modern nations, each have a distinct culture, just as small primitive tribes do; but because of their complexity, modern nations can also be looked on as being mosaics of many different *sub-cultures*.

A. Virtually all human beings spend most of their lives in *communities*. The community, the minimum culture-bearing unit, is composed of people in face-to-face association, numbers from a few hundred to several thousand, endures from one generation to the next, and recruits each new generation partly by reproduction and partly by immigration.

1. In most of the world, each such community (variously labeled barrio, village, hamlet, band, etc.) has a distinctive culture of its own, characterized by a special accent, dialect, or language, by special historical traditions, and by special customs and interests.

2. Except among the most primitive peoples, where the *community* or *band* is the largest unit of social organization, communities are linked together into larger structures, such as *tribes, states,* and *nations*.

3. Even in urban areas, communities survive as *neighborhoods* although their cultural uniqueness in the city is blurred.

B. The supra-community unit—be it tribe or nation—generally has some unique cultural characteristics, in language, religion, or political and economic structure, which are shared by each of its constituent communities and by other constituent groups.

1. In a large modern state, like the United States, a common language (English), certain common laws and customs (such as monogamy in marriage), and certain common institutions (such as the Federal Government) constitute a "national culture."

2. Such modern nations are also apt to be *pluralistic* in culture, since not only are there many communities each with its own special sub-culture, but there are also various social groups each with its own special sub-cultural characteristics.

a) Sometimes age groups can be said to have a sub-culture (e.g. the "youth-culture" of the United States).

b) Sometimes the experience and social roles of men and women are so different that each may be said to have a sub-culture of its own.

c) Groups differentiated by social class, occupation, education, income, religion, race, national origin, geographic region, and so forth often have sufficiently different customs to justify saying that they maintain separate sub-cultures.

d) The sub-cultures of these special groups are generally incomplete, in the sense that essential features (such as language, law, food supply, etc.) are part of a larger culture, such as a national culture. Sub-cultures usually pertain only to aspects of culture.

III. Despite their differences, all human cultures have certain features in common, or, in other words, share a *universal culture pattern*.

A. All complete cultures contain rules of behavior governing the following categories of experience:[1]

1. Language, communication, and records
2. Food quest, food processing, food distribution, and food consumption
3. Territoriality
4. Securing and processing of basic raw materials
5. Clothing and adornment
6. Construction, arrangement in settlement pattern, and dwellings and other structures
7. Manufacture and use of instruments, tools and appliances
8. Ownership and exchange of property by individuals or groups
9. Travel and transportation
10. Fine arts, recreation and entertainment
11. Sex and reproduction
12. Kinship, marriage and the family
13. Education and socialization
14. Social stratification
15. Political organization
16. Law, offenses and sanctions and justice
17. Military technology, armed forces, and war
18. Medical practices and pharmacopoeia
19. Religious practices and beliefs
20. Number and measures
21. Ethnoscience (ideas about nature and man)

B. The fact that all human cultures so far described, from the most primitive to the most highly civilized, include the same basic elements, is one reason for the conclusion that all human beings share the same basic mental and emotional makeup (the so-called *psychic unity of mankind*).

[1] See G. P. Murdock, Clellan S. Ford, *et al., Outline of Cultural Materials* (New Haven: Human Relations Area Files, Inc., 1950) for one widely used system of classification for cultural materials.

IV. Any culture can be analyzed as a unique system of traits, trait complexes, systems or institutions, and functional relationships.

A. Although the same basic pattern characterizes all cultures, each individual culture has a unique content in detail.

B. The simplest way of describing a culture is to itemize the content under a list, like the one given above, of the basic categories of culture. This procedure produces a list of "traits."

1. Even for the simplest culture, such a list of traits, if it were complete, would be fantastically large.

2. Examples of culture traits, drawn at random from the cultural repertoire of mankind, includes items both familiar to Americans and unfamiliar:

   a. The keystone arch in construction of buildings. This trait is found among the peoples of Western civilization and also, independently, among the Eskimo.

   b. The custom of marrying, by preference, a first cousin. This trait is not accepted in modern America but is very common in other cultures (e.g., among American Indians).

   c. The blood-feud, in which an injured or murdered person's relatives are allowed by custom to take revenge on the offender or his kinfolk. This trait was once customary in America, but survives today only as an illegal practice; it was common among many primitive peoples.

3. The total range of behavior exhibited by mankind, if compiled in a master-list of traits, would display a vast spectrum of possibilities only a few of which are realized in any one culture.

C. Traits seldom exist unrelated to other traits in a culture. Frequently a whole complex of ideas and practices are combined into a "complex," which exists as a unit even though it can be analyzed into a combination of individual traits.

1. Culture complexes are frequently composed of individual traits which depend for their usefulness on the existence of certain other traits and on features of the natural environment.
2. Examples of culture complexes, both familiar and unfamiliar to Americans, are
   a. The buffalo-horse-bow-and-arrow complex of the Plains Indians;
   b. The automobile complex of contemporary America.

D. Still more complicated arrangements of traits are found in "systems" or "institutions," in which an elaborate organization of behavior around a single area of activity is developed.

1. Systems or institutions generally involve a group of people employing a complex set of rules to carry out an important area of human purpose.
2. Examples of types of systems or institutions, both familiar and unfamiliar to Americans, are
   a. Kinship systems, which include a particular set of terms for classes of kinfolk, as seen by one person, plus special groupings of kinfolk, plus rules of behavior toward kinfolk.
   b. Religious institutions, which include a particular set of rituals and moral rules, plus a body of beliefs about a pantheon of supernatural beings, plus various sacred texts or myths.

E. The most difficult to understand are those relationships among traits, complexes, and systems, which are not necessarily understood by the members of the society, but which exist nevertheless as cause-and-effect relationships.

1. The *function* of a particular trait, complex, or system or institution, is the whole body of effects that this cultural entity has on the rest of the culture.
2. Examples of functional relationships suggested by social scientists for certain customs in other societies, and in our own, are
   a. The people of a certain small Pacific atoll (island) believe in, and hate, the ghosts of their ancestors. A suggested function is that this diverts their anger and irritation from each other onto imaginary beings and thus reduces the amount of conflict between real people. On this small island, too much interpersonal friction could lead to disaster, because complete social cooperation of all members of the society is necessary to obtain and distribute efficiently food and other essential goods.
   b. The mass media in America publicize Hollywood and the lives of movie stars. A suggested function is that this publicity provides an outlet for fantasies about a rich and colorful life which is unavailable to most people (including most people in Hollywood). In other countries, the place of Hollywood in serving this function may be taken by royalty or by other privileged persons.
3. There is much evidence to show that personality is functionally related to the culture. Thus personality types tend to be more common in certain cultures. This is the result of the fact that each culture provides more or less standardized experiences for the young during the early years when personality is being formed.

4. Functional relationships are not easy to prove. Many suggestions are plausible but only careful analysis can demonstrate that a functional relationship really exists. This analysis is often made by assembling statistics from many cultures to show that whenever one trait is present another is present, and when it is absent the other is absent also.

V. Anthropology is the science which studies culture in an evolutionary and cross-cultural perspective. Anthropology uses the techniques of excavation of ancient communities, historical research on the recent past, and field-work in living communities, to obtain its information about the cultural aspects of human behavior.

A. Archaeology, the branch of science which studies ancient civilizations, uses careful techniques of excavation and reconstruction to piece together the story of man's past and the cultures which came before our own.

1. Classical archaeology is devoted to the study of the ancient civilizations of Babylon, Egypt, Greece, and Rome, and generally of the cradle of civilization on the shores of the Mediterranean and in the Near East, where both physical remains and written records are to be found.

2. Anthropological archaeology studies those high civilizations remote from our own western cultural past, such as the Incas, the Aztecs, the Maya, and the great cultures of east and south Asia, and also the remains of primitive peoples, such as the people of the Stone Age, and the more recent Eskimo, Polynesians, Africans, and American Indians.

B. The contribution of history—the study of written documents—is important in revealing the cultures of our own past and the past of any culture which has left written records. Written records go back hundreds to thousands of years.

C. Cultural anthropology, also called ethnology or social anthropology, which studies the cultures of living people, depends upon methods of direct observation (or "field work") to gain information about culture.

1. One method of study used by anthropologists is the "interview": to talk, ask questions, and listen to what people can tell the observer about the customs of their community.

2. Another method is "participant observation": to take part as much as possible in the activities going on—such as hunting or gardening—even when they are unfamiliar.

3. It is important to make accurate observations and to have a detailed record. Therefore the field-worker learns the local language, takes careful notes, makes a map and a census, and if possible brings back tape-recordings and photographs, often including movies.

D. Only by very careful and painstaking study—whether it be by the methods of archaeology, history, or cultural anthropology—can a culture be accurately described. It usually requires one or two years of full-time study to learn enough about a foreign culture to provide even a minimal description.

E. Anthropologists are also interested in the application of their methods and knowledge to the solution of practical human problems.

1. Many anthropologists have contributed their efforts to the study of the cultural factors involved in the cause and treatment of disease, particularly mental disease.

2. Many anthropologists have been concerned with the study of processes of technical and cultural change in the so-called *underdeveloped areas* of the world.

Learning Activities

The Introduction

This activity is intended to give the student the opportunity to discover and use anthropological generalizations included in this unit. Discovery and usage, then, are two important ingredients of these suggestions. Because of this, some elements of scientific investigation are employed; usually, information is collected, organized and interpreted, and then applied. Since this is a sequential pattern, parts of these activities can not be taken from their context without a loss of continuity and clarity.

Because of the nature of these activities, the teacher's function is to help guide the students in their efforts to discover important generalizations. This vital role demands imagination and ingenuity. While these suggestions are detailed and quite specific much is left for the teacher to do. Introductory and concluding activities have not been presented and in some cases adjustments should be made to meet the needs of specific classes. Assignments must be made, using readings from the bibliography, that will give greater depth to the student's experience. Most important, the teacher must "think on his feet" when conducting the day-to-day classroom sessions. The open-ended nature of the activities demands flexibility on the teacher's part.

No basic text is needed; an examination of the local community provides the instructional materials. In fact, one of the advantages of this program is that it can be used immediately anywhere. However, it should be noted that these activities examine the local community in detail only because it is the most available source of information. Emphasis should be placed on an understanding of culture rather than the community which, in this case, is a means to an end.

These suggestions supply activities for three or four week's work depending on the plans of the teacher and the interests and abilities of the class. They begin with a statement of purpose, include an overview of activities, and then detail the more specific procedures. The activities for the other sections of content do not follow this same pattern and are not as systematic or detailed.

The Purpose

—To identify important concepts and generalizations regarding the nature of culture and use some of these concepts as tools of analysis.

—To employ elements of the scientific method of inquiry.

—To show that a description of culture is a difficult matter.

The Overview

I. Have students discover the existence of some aspects of a universal cultural pattern.

II. Have students discover the existence of complexes and institutions within a culture and understand that some specific aspects of culture could fit into a number of classifications depending upon their context within the culture.

III. Have students discover the pluralistic nature of culture and the relationship between subcultures and larger cultural units.

IV. Have students discover the means of exposing established cultural traits to new generations.

The Procedures

I. Have students discover the existence of some aspects of a universal cultural pattern.

A. Have each student compile a list of local traits and rules that govern human behavior in his community.

1. Explain to the class that there are practices and codes that govern much of what we do and that these rules are often unwritten and many people are not conscious of them.

2. Cite examples of these practices. There are different modes of house construction; in some communities most houses are built of brick while elsewhere wooden frame construction is common. Customs regarding eating are prescribed; in the United States table manners call for the use of knives and forks. Standards of cleanliness are established; the practice of only bathing weekly is frowned upon by those who shower daily.
Further examples such as food preferences including cooking methods, courtesy customs, or favorite sports and leisure time activities, may be necessary for some classes. Pointed questions could be asked based on traits in

the local community. For example, how do students regard someone who studies hard or wears bobby socks?

3. Assign each student to identify as many traits of his community as he can or that the teacher feels necessary.

4. Point out to students that the traits they select do not have to have universal applicability to the entire community.

B. Have students organize the traits that have common characteristics into classifications and identify the common element in each classification.

1. Have several students read their list of traits to the class and list them on a blackboard or on an overhead projector. These traits should be verified by consensus of the class or, in the absence of consensus, by further research.

2. The teacher asks the following questions:

a. Could some of these traits be placed in the same categories? For example, walking to school, riding bicycles, and driving cars would be grouped together. Here the class should begin to organize their traits into classifications.

b. What would be good titles for these classifications? In the example above transportation would be the title. To be able to give accurate titles, students must generalize as to the nature of the traits having common characteristics. In some cases selecting a title is relatively simple and becomes immediately obvious with the organization of the traits. In other instances however defining a title can be done only after considerable discussion.

3. The class should now reorganize its list of traits according to the agreed upon scheme of classifications and make additions as each student offers traits not previously mentioned. New classifications should be identified for those traits that do not fit existing classifications.

4. The final results, the many traits organized into classifications with titles, should be duplicated for student reference and use.

C. Have students compare a foreign culture to the local cultural pattern in order to discover aspects of a universal cultural pattern.

1. Analyze a foreign culture using any combination of comprehensive written descriptions, tapes, photographs, film strips, slides and films from which students list traits in each of the classifications they developed in "B". Select a film listed at the end of this unit or consult a local instructional materials center.

a. Especially when looking at films, group students by classification so that each student doesn't have to look for the total pattern.

b. Instruct students to look for traits that would not fall into their classifications.

2. After the analysis of the foreign culture, the teacher should ask the students the following questions which are related to the two sets of traits (local and foreign) they have now gathered:

a. What do the similarities and differences revealed in the comparison indicate about the nature of culture? The answer to this question should be that a pattern of universals exist for diverse cultures and that within this pattern varied traits can be

classified. THIS IS ONE OF THE MOST IMPORTANT CONCEPTS TO BE DISCOVERED IN THIS ACTIVITY.

b. Did the class's list of universals include most areas of human activity? (See the pattern of universals found on page 6.) It is important that the students understand what is included in the total pattern of universals developed by anthropologists.

II. Have students discover the existence of complexes and institutions within a culture and to understand that some specific aspects of culture could fit into a number of classifications depending upon their context within the culture.

A. Have the class investigate complexes.

1. Using their duplicated list of local traits, have students identify cultural relationships or complexes. It may be necessary for the teacher to begin this activity by showing one complex to the class using the traits from the students' lists rather than those used in the example below. Students should be instructed to make an effort to cross the lines of universal classifications in building complexes.

Example of the Automobile Complex

Trait	*Classification*
Use of the auto	Transportation
Drive-in theatre	Entertainment
Use of traffic police	Law

2. Have the class take several of the complexes they have identified from their list of traits and expand the scope of these complexes as far beyond their list of traits as their knowledge of the complex will permit. Example: Take the auto complex and ask students to identify as many cultural traits that are part of this complex as possible.

3. Using the library, have the students contrast their complex with corresponding complexes of other cultures, such as the horse complex of the Plains Indians or the canoe complex of the Northern Hunters.

B. Have the class investigate institutions.

1. The teacher should visually present three institutions to the class without defining them as institutions.

Example: a local church
a high school
a stockmarket

2. Then the teacher should match each institution with a specific trait within the institution.

Example: a local church—organ music
a high school—raising hand for recognition
a stockmarket—ticker tape machine

3. Now the teacher should ask the class to explain how all the items in the first column differ from the items in the second column. The answer from the class should reveal the definitions of institutions —elaborate organizations of behavior centered around a single area of activity to carry out an important human purpose.

C. Have the class discover that some aspects of culture can be classified as either traits, complexes, or institutions depending upon their context within the culture.

1. List the following five aspects of culture on the blackboard:
army
football team
sorority
coffee break
supermarket

2. Have each student, as an individual assignment, classify each of the aspects of culture listed on the board as either traits, parts of complexes, or institutions.

3. The teacher should then ask members of the class whether each aspect of culture above is a trait, part of a complex, or an institution.
4. The teacher should write the class findings after each of the aspects of culture listed earlier.
   Inasmuch as any one of these aspects of culture can be a trait, part of a complex, or an institution there should be a difference of opinion in the class about each aspect.
5. Have students with differences of opinion about a particular aspect of culture justify their reasons for labeling the aspect as they did.
6. Ask students to explain the differences that have just been justified. After this discussion has taken place and if the students still do not see clearly that the context determines the nature of the aspect of culture the teacher can draw up on a similar kind of understanding from English grammar by asking the following question: Is the word "walk" a verb or a noun? Obviously the classification of the word will depend upon its context in a given sentence. In the same way, supermarket is a trait of an urban community; part of a complex that would include automobiles, newspaper advertisement, mass production; and an institution because it is an organized, purposeful activity centered around an important area of human affairs.

III. Have students discover the pluralistic nature of culture and the relationship between subcultures and larger cultural units.

A. Have students identify from their local list of traits those that are found *specifically* in their community.

1. The purpose of this activity is to engage the students in the process of sorting traits and thus begin to establish the idea that there are different levels of community rather than definitively identifying the traits of his community.
2. If the class discovers few unique traits then the original observations of the class were not specific enough or their community does not significantly differ from a larger cultural unit.

B. Next have the students identify from the remaining traits those that apply *universally* to a larger community. For example, English is spoken in the Anglo-American community. Those traits that do not have universal application to a larger community should be set aside for later consideration.

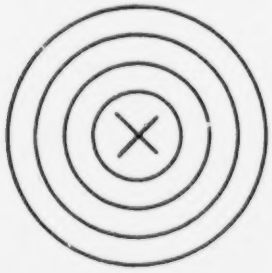
C. Have students now identify the larger communities that are represented in their lists of traits.
   It may be helpful to list these communities starting with the local and going to the world community.

D. Have students analyze those traits that were put aside in step B. The following questions are a guide to making this analysis:

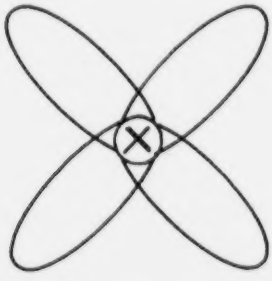
1. Why could these traits not be put into any one particular level of community?
   The purpose of this question is to indicate that they do not have universal application to any community.
2. What do these traits then represent?
   The purpose of this question is to indicate that they represent social groupings *within* any community.
3. Which social groups are represented in this series of traits? Here the multiplicity of social groups should be emphasized.

E. Have each student chart his membership in sub-cultural units and interpret the results of his chart.

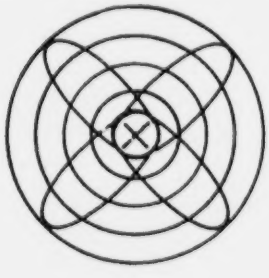
1. Assign students to make the following chart:



Step 1. Show the levels of communities to which the student belongs.
Instructions: The student should represent himself with an "x." He then draws concentric circles on "x" for each successive level of community to which he is a member, starting with the local and going to the world community.
Step 2. Show the diversity of social groups to which a student belongs.
Instructions: Using a different colored pencil the student should draw an elipse for each of the social groups to which he belongs and which he just identified in the previous activity.



Step 3. The final chart will look something like this:



2. Have each student interpret his chart by answering the following questions concerning the pluralistic nature of culture:
   a. To how many different social groups and communities do you belong?
      This question is to impress upon the individual student the number of social groups to which he belongs.
   b. What is the total social group membership of the class?
      Here the class is to be impressed with the variety and number of social groups.

F. Have the class investigate the effect of culture upon the individual.
This can be done either briefly through discussion or it can be extensively explored by use of scientific inquiry.

1. Discussion Method
   Raise some of the following questions for class discussion:
   a. What is the difference in attitudes of teenagers and adults concerning music preferences?
   b. What is the difference of attitude between men and women concerning their smoking of cigars?
   c. What is the attitude of wealthy people concerning social security as contrasted with those not so wealthy?

   (Note: While some questions can be dealt with more briefly than others, the teacher should guard against oversimplified answers. After discussing these questions, students should generalize as to the relationship between attitudes and social group membership.)

2. The method of scientific inquiry. The previous activity could serve as an introduction to this one.

   a. Have the class form hypotheses concerning the preferences of the readers of newspapers.
   These hypotheses should be proposed by relating the items of a newspaper to social groupings listed below.

   Items of a newspaper
   Advertisements
   Comics
   Editorial Page
   Front Page
   Obituaries
   Society Page
   Sports Page
   Stock Market Reports
   Want Ads

   Social groupings
   Sex
   Age Group
   Marital Status
   Occupational Status
   Place of Residence

   For instance, the following hypotheses could be drawn:

   (1) Men have a greater preference for reading the sports page than women do.
   This example is based on a direct comparison of two social groupings, men and women.

   (2) Housewives prefer reading advertisements more than working women.
   This is an example of one social grouping (sex) being subdivided by another social grouping (occupational status).

   (3) The first preference of men and women will differ.
   This is an example of a hypothesis based on over-all findings.

   b. Have the class collect data relating to their hypotheses. It is suggested that the collection of data be done by a questionnaire prepared by students. Using the questionnaire students could then conduct interviews with a wide sampling of members of the community. Students should be made aware of the importance of the following matters relating to the gathering of data.

   (1) The need to carefully prepare the questionnaire to include all necessary questions about the interviewee listed above under the heading of social groupings, and a list of items in a newspaper arranged alphabetically with space for the interviewee to rank his preference by number. This numerical value will be used later to total the raw scores for each social group.

   (2) Certain precautions must be observed in order to secure an accurate sampling.
   These include giving all interviewees uniform instructions to assist him in completing the questionnaire and planning the sampling process carefully to insure its thoroughness and to avoid overlapping of interviews.

c. Have the class draw conclusions from data gathered. Refer to page 47 for more detailed instructions.

(1) Sort the answer forms according to the social groupings mentioned in the hypotheses. For instance, using the first sample hypothesis above, the questionnaires would have to be divided into two groups, one for men and one for women. Calculations may have to be made for each hypothesis separately since there are different social groups, or parts of them, for each hypothesis. For example, the women's group used in the first hypothesis would have to be further subdivided by occupation to get the housewife's group in the second hypothesis.

(2) Tabulate the responses to the items in the newspaper mentioned in the hypotheses by totalling the numerical values for each item for each social group and rank each item in order of the raw scores.

(3) Interpret the results—

—To what degree do the findings substantiate the hypotheses?

—Compare the findings for other hypotheses and have the class decide which hypotheses are most valid and which are the least valid.

—Does the data reveal further conclusions not anticipated by the proposed hypotheses?

—Are any conclusions affected by limitations or defects in the data gathering process?

d. Have the class evaluate this inquiry.

(1) What are the conclusions of the class regarding the use of the scientific method of inquiry in observing social phenomena? In spite of this rigorous effort to be exact, the class should be made aware that this is a relatively crude study. Refinement would require the employment of such techniques as random sampling and statistical analysis.

(2) What does the sampling process and the conclusions obtained reveal about the existence of social groups and their impact upon the attitudes of members of that group?

G. Have the class select two sub-cultures and compare them in detail.

1. Choose two ethnic or religious sub-cultures in the local community and have the class collect traits, identify complexes, and examine institutions for each group.

a. This investigation may require visits to local organizations, interviews with members of each group, and research in the local library or newspaper file.

b. Classroom time may be spent identifying important areas of examination, and organizing the collection of data.

2. After as much data as possible has been collected, students should begin the task of comparison.
   a. Data will have to be organized so that the comparison can be centered around important universals in the cultural pattern.
   b. Comparable traits, complexes, and institutions should be noted.

3. Students should evaluate their work.
   a. In which areas was their data incomplete?
      How reliable were the sources of information?
   b. How valid are the stereotypes of these groups?
   c. What were the sharpest differences?
      Where were the closest similarities?
      Is there evidence that both groups have assumed aspects of a larger cultural pattern?
   d. Does the examination of each sub-culture provide insight into behavior of its members?

IV. Have the class discover the means of exposing established cultural traits and patterns to new generations.

A. Have the class identify attitudes that are attached to specific traits. For the purposes of illustration, attitudes toward masculinity will be used in this exercise.

1. Reach a consensus among members of the class about the degree of masculinity associated with the following traits:
   Changing a tire on a car
   Washing dishes
   Smoking a cigar
   Driving a car
   Being a medical doctor
   Whistling
   Twirling a baton
   Fixing a leaking faucet
   Wearing slacks
   Riding a bicycle

2. If the class feels it is necessary, these traits can be made into a questionnaire that a larger sampling of the school population can rank.

B. Have the class devise ways of changing attitudes attached to these traits.

1. Examine this question:
   How would it be possible to change the attitudes of members of a new generation to reflect an opposite conclusion from that discovered?
   Relate this question to a problem by posing a hypothetical situation.
   Have members of the class imagine that they had full power or control over different aspects of culture. Then charge them with the task of trying to change the attitudes toward masculinity attached to these traits for those new members of society that will make up the next generation.
   How would they go about doing this?

2. Students should be encouraged to write, draw pictures, or present skits that would illustrate their proposed efforts to redirect the shaping influences of culture. They might write a short story of a few hundred words, produce a TV commercial or design toys for children, all of which would attempt to reverse the traditional patterns of our culture regarding these aspects of masculinity.

C Have members of the class identify the agencies of our culture which induct new members of society into their assigned roles.

1. Based on their previous activities, the class should be encouraged to speculate or hypothesize as to which agencies expose new members of society to their assigned

roles. Consideration should be given to the influence of the mass media, parental examples, formal educational institutions, children's toys and games and any other influence the class suggests.
For each of these agencies a hypothesis should be created.
Sample hypothesis: Television commercials expose (or do not expose) the viewer to various facets of masculinity.

2. Students should conduct rigorous observations of the several agencies or influences identified in their hypothesis. Collected data should be brought to the class in the form of children's toys, taped TV segments, magazine articles or advertisements, and descriptions of parental actions, and observations of school practices.

3. Have students interpret this mass of data.
   —Does the data support the several hypotheses?
   —Are some agencies more significant than others?
   —Do men tend to assume the masculine behavior as a result of these agencies and influences?

   (Note: This last question is just outside the limits of the previous investigation as defined by the hypotheses. NO CAUSE RELATIONSHIP HAS BEEN DEMONSTRATED.)

   The correlation of two circumstances does not necessarily imply causation. Specific causation is very difficult to substantiate.
   A good illustration of this is the difficulty in upholding the charge that violence on TV causes violent behavior in children.

4. Students should be encouraged to speculate or hypothesize about the question of causation and to uphold their proposals with arguments.
   At the same time, they should be aware that they are only theorizing and not proving their claim. Some students might want to make an examination of the studies conducted on this subject.

The Evolution of Culture

Generalizations

I. From the anthropologist's viewpoint, cultural evolution is a continuing and progressive process, reaching deep into the past, and extending far into the future; particular cultures, including our own, are steps in the progress of mankind.

II. Human cultures did not emerge until the early primates had developed upright posture, efficient hands, stereoscopic color vision, and relatively large brains (approximately 900 cubic centimeters in size). This physical transition was not complete until about 1,000,000 to 500,000 years ago, in the Old World (Africa, Europe, and Asia).

III. Man did not evolve in the New World. The American Indians and Eskimos migrated here from Asia beginning about 50,000 years ago, bringing a simple hunting and gathering culture with them, and developing more complex cultures after they arrived.

IV. After man learned to make stone tools and to control fire, his brain continued to grow until about 50,000 years ago, since which time the human brain has remained approximately stable in size (about 1400 cubic centimeters).

V. All surviving human races have passed through the severe test of time; all have proven themselves capable of a cultural mode of existence which is vastly more complex than that of any known animal; significant biologically based differences in intelligence or temperament among the races, if there are any, are so slight as to be almost impossible to distinguish from the effects of cultural differences, and thus, in the opinion of many scientists, are irrelevant to the requirements of civilized life.

VI. Most of human history was spent in the Paleolithic period from about 500,000 to about 10,000 years ago.

VII. The "Neolithic Revolution"—brought about by the invention of agriculture—occurred first in the Near East, about 10,000 years ago; it probably occurred a second time, independently, in the Americas, and perhaps a third time in southeast Asia or Oceania.

VIII. The "Urban Revolution" occurred first in the Near East, about 6,000 years ago.

IX. The third great evolutionary transformation in human culture, the "Industrial Revolution," occurred first in Europe about 200 years ago, and the immediate consequences are still developing before our eyes.

Outline of Content

I. From the anthropologist's viewpoint, cultural evolution is a continuing and progressive process, reaching deep into the past, and extending far into the future; particular cultures, including our own, are steps in the progress of mankind.

A. The idea of cultural evolution grows partly out of the concept of organic evolution and partly out of the "idea of progress" which is the notion (first popular in the 16th Century) that over long stretches of time, human life becomes more complex, more orderly, and more satisfying.

B. It is necessary to distinguish between two types of cultural evolution: general and special. This section is largely concerned with general evolution.

1. General cultural evolution is the progressive course of cultural change, over long periods of time, for mankind as a whole. The series of technological inventions and other cultural innovations which make up the history of general evolution need not occur in the same place or in the same cultural tradition. Thus, for example, the

first users of steam engines (the people in Western Europe) were not the direct descendants, living in the same place, of the first inventors of agriculture (the people of the Near East).

2. Special evolution is the series of cultural changes that occur in the history of a particular culture.

C. The most famous scientist to write about cultural evolution was a lawyer and businessman from Rochester, New York, named Lewis Henry Morgan.

1. Morgan's book, *Ancient Society*, published in 1877, proposed the idea that the main stages of general cultural evolution were launched by technical inventions, and that other customs, such as the rules of marriage, changed in consequence. He was an economic determinist.

2. Morgan classified all human societies into three main types—savage, barbarian, and civilized—and regarded the living societies of each type as containing "fossil" customs surviving from earlier stages.

3. Morgan's work, although it is no longer accepted in every detail, has remained a basis for theories of cultural evolution both in the United States and in other parts of the world, including the Soviet Union.

II. Human cultures did not emerge until the early primates had developed upright posture, efficient hands, stereoscopic color vision, and relatively large brains (approximately 900 cubic centimeters in size). This physical transition was not complete until about 1,000,000 to 500,000 years ago, in the Old World (Africa, Europe, and Asia).

A. The first archaeological evidences of human-like cultures are chipped stone tools and the remains of hearths dating back on the order of 500,000 years ago.

1. At this remote date, human beings anatomically identical with modern man did not yet exist anywhere on earth.

2. The makers of these earliest artifacts were large primates who walked upright, had efficient hands with opposable thumbs for grasping, presumably possessed stereoscopic color vision, and owned brains larger than any then (or now) existing monkeys or apes (whose maximum brain size is about 450 cubic centimeters).

3. The earliest artifacts have been found in Europe, Asia, and Indonesia.

B. The makers of these earliest artifacts probably developed from the *Australopithecus* stock, native to Africa.

1. The Australopithecines were intermediate in brain size and in other anatomical features between man and the lower primates.

2. The Australopithecines spread from Africa into Asia and perhaps Europe and became the ancestors of the various races of modern man.

III. Man did not evolve in the New World. The American Indians and Eskimos migrated here from Asia beginning about 50,000 years ago.

A. The American Indians were the first to arrive, crossing the Bering Straits during the last glacial period. The first-comers filtered southward, eventually reaching the southern tip of South America, while new arrivals were continuing to cross.

The first Indians brought a simple, Upper Paleolithic hunting and gathering culture with them, and developed more complex cultures after they arrived.

B. The Eskimo did not begin to enter North America until thousands of years later and developed a distinctive culture independent of the Indians.

IV. After man learned to make stone tools and control fire, his brain continued to grow until about 50,000 years ago, since which time

the human brain has remained approximately stable in size (about 1400 cubic centimeters).

A. The earliest known human culture-makers had brains much smaller than ours, about 900 cubic centimeters.

B. Brains of modern size were first exhibited in Europe by the Neanderthals, a European race which survived from about 150,000 to about 50,000 years ago.

1. Scientists think that the demands of a cultural way of living selected the larger-brained primates for survival. The increase in the size of man's brain since he first developed a human type of culture has been the result of culture itself.

2. Even the primitive way of life of the Neanderthals, who hunted and practiced their religious rituals in Europe during the last Ice Age, was sufficiently complex to require a brain equal and often superior in size to that of modern Europeans.

V. All surviving human races have passed through the severe test of time; all have proven themselves capable of a cultural mode of existence which is vastly more complex than that of any known animal; significant biologically based differences in intelligence or temperament among the races, if there are any, are so slight as to be almost impossible to distinguish from the effects of cultural differences, and thus, in the opinion of many scientists, are irrelevant to the requirements of civilized life.

A. All of the major racial stocks—Caucasoid (white), Mongoloid ("Oriental" and "American Indian"), Negroid (African and American Negro), and Australoid (Australian aborigines)—have survived through thousands of years of cultural evolution.

1. The cultures spontaneously produced by each of these stocks all conform to the universal cultural pattern.

2. Persons from any racial stock can, if properly trained, be taught the language and customs of any culture produced by any other race.

B. The physical differences among the races are partly a product of evolutionary selection and partly a product of man's "domesticated" mode of cultural existence.

1. A few racial characteristics are plausibly explained as having survival value under particular climatic conditions.

a. The flat nose and heavily padded cheeks of many Mongoloids (such as Eskimos) are probably an adaptation to extreme cold. During the last glacial epoch, northern Mongoloids developed these features which protect the owner from the freezing of tissues exposed to cold.

b. The dark skin of Negroids is probably an adaptation to intense ultra-violet radiation in tropical areas. It protects the owner from skin cancer and other skin disorders.

2. The extreme variability of physical types in modern man is also the result of "genetic drift," the random fluctuation of genetic characteristics which is possible in a safe, secure, domesticated population.

VI. Most of human history was spent in the Paleolithic period, from about 500,000 to about 10,000 years ago.

A. The Paleolithic, or "Old Stone Age," in Europe, Africa, and Asia lasted from approximately 500,000 years ago to about 10,000 years ago.

1. The Paleolithic period was inaugurated by the invention of chipped stone tools and the controlled use of fire.

2. During the Paleolithic period,

early man was a hunter and gatherer only.

3. During the latter part of this period, he developed the earliest forms of religion.

a. The Neanderthals, a Lower Paleolithic people, buried their dead carefully and built shrines in honor of the cave bear.

b. The Upper Paleolithic Cro-Magnon people of Europe, in addition to continuing religious traditions similar to those of the Neanderthals, developed a great art—the so-called "cave art" of France and Spain.

c. During the Paleolithic period, early man developed language, use of shelter and clothing, customs of family and kinship, community organization, and methods of hunting, which together with other cultural traits made it possible for man to spread over all the five continents.

B. A few marginal peoples, living in out-of-the-way parts of the earth, have continued until recent times as "Upper Paleolithic survivors." They will be discussed later in a section on Primitive Cultures.

VII. The "Neolithic Revolution"—brought about by the invention of agriculture—occurred first in the Near East, about 10,000 years ago; it probably occurred a second time, independently, in the Americas, and perhaps a third time in southeast Asia or Oceania.

A. The Neolithic, or New Stone Age, is not significant so much because of improved methods of working stone (by grinding and polishing, as opposed to chipping), as for the domestication of plants and animals (i.e., the invention of agriculture).

1. The "Neolithic Revolution" may have occurred independently several times: first, in the Near East, about 10,000 years ago; second in the Americas, by the American Indian; and third, in southeast Asia or Oceania.

2. Wherever agriculture was invented or spread, a more sedentary way of living, in small villages or towns, developed.

3. Wherever agriculture was introduced, population increased and specialization of labor became important.

B. Most of the primitive or "underdeveloped" peoples of the Americas, Oceania, Asia, Africa, and until recently, even Europe, have been living on essentially a Neolithic level of existence.

VIII. The "Urban Revolution" occurred first in the Near East about 6,000 years ago.

A. The Urban Revolution—the beginning of life in towns and cities—is significant as the point at which a complex of things happened in the evolution of culture.

1. The Urban Revolution, like the Neolithic, has occurred independently several times: first in the Near East about 6,000 years ago and again in Asia, Africa, and the Americas.

2. Several other things usually come with living in towns: a written language; metal work; the wheel; specialized trades, crafts, and professions occupied by persons who are not directly food producers; and a complex religious and political structure.

B. The Urban Revolution usually leads to the rise of militarily competitive city-states, slavery, the development of sharp distinctions between social classes, and early nations and empires.

1. The bulk of the period of written human history up to the Industrial

Revolution is the history of city-states and their attendant national and imperial strivings.

2. The artistic and architectural monuments of the early cities are the principal interest of many archaeologists.

IX. The third great evolutionary transformation in human culture, the "Industrial Revolution," occurred first in Europe about 200 years ago, and the immediate consequences are still developing before our eyes.

A. The Industrial Revolution, which began about 1750 in Europe, was the result of the combination of a number of innovations which had been developing over thousands of years.

1. Science contributed one principal ingredient: the knowledge of how to tap new sources of power, from fuels (the steam engine) and gravity (the water mill), and direct them to do useful mechanical work.

2. Social knowledge of how to organize large economic enterprises was a second principal ingredient.

3. The Industrial Revolution has operated as a continuously accelerating chain of cultural innovations, each discovery and invention leading to several others.

4. Modern industrial society is now itself geared to continuous change resulting from scientific research and development.

B. The social consequences of the Industrial Revolution have been great and have to a large extent been both unanticipated and uncontrolled.

1. A vast and sudden increase in the population of the earth has occurred as a result of the reduction in the death rate from starvation and disease.

2. The destructive potentiality of the new weapons used in warfare have made major wars increasingly devastating.

3. The peoples of Europe, who originally controlled the new technology, completed their military conquest of the entire world during the 18th and 19th Centuries. They still remain by colonization, or politically, economically, and sometimes militarily, in control of four of the six continents and parts of the other two.

Learning Activities

1. Select a cultural artifact, such as the automobile, and have the class identify those human physical features that were necessary to produce it. Next, have each student examine the corresponding physical features of advanced primates, such as apes. Then, have the students make a chart on which pictures or drawings of those physical features of both human and animal species are displayed and have the students show how each human feature aids in the development of culture.

2. Using library references, films, or pictures, have the students attempt to compare a society of primates with a simple human society on the basis of the universal cultural pattern. Refer to the Audio-Visual Materials section of this unit for suggestions.

3. After the previous activities, conduct a class discussion, panel, or debate on the topic, "Only Humans Have Culture".

4. Have the students chart the physical differences among the various races of man. Then have the class compare this with their chart of physical features necessary for culture that they drew up in the first activity. Discuss whether racial differences affect the ability of any race to develop a highly complicated culture.

5. Have each student construct a timeline which identifies the stages of cultural evolution and gives the characteristics of each stage. Using this timeline, have the students consider the following:

a. Which is the longest stage in the history of mankind?

b. What proportion of the history of mankind does the present stage make up?

c. From the characteristics of the various stages,

trace the cultural evolution of political organizations, economic activities, and social structures.

d. Investigate the following questions through library research.

(1) How are the political organizations, economic activities, and social structures at any one stage interrelated and interdependent?

(2) How would a change in one factor, such as political organization, affect the others in the same stage?

6. Have the students read and report to the class on selected books on this topic from the bibliography.

Cultural Change

Generalizations

I. In addition to evolutionary development, other processes of culture change are important: in particular, innovation, diffusion, acculturation, and revitalization.

II. The study of cultural innovation shows that inventions are in large part recombinations of pre-existing elements and therefore are, in a sense, inevitable products of a certain stage of cultural development.

III. The diffusion of culture traits occurs over wide distances and is responsible for the fact that most cultures, including our own, are made up of traits from many different places.

IV. Acculturation is the process of exchange of traits between two cultures. Frequently one culture is dominant over the other, because its owners possess superior military, economic, and political power, but even in such cases the exchange usually goes on in both directions.

V. Sometimes a culture is viewed by its owners as ineffective and undesirable. Under these circumstances, a revitalization movement is often attempted, frequently under religious auspices, which seeks to transform the society into a utopia. Revitalization movements are apt to be fanatical, hostile, and totalitarian, even in primitive societies.

VI. Most human beings are "ethnocentric" (they like to believe their own culture is superior to others), and for this reason conflict is apt to occur when two social groups with different cultures live in close proximity.

VII. The stability of a culture depends upon the ability of the society not only to socialize the young in the way of life of the older generation, but also to find ways of organizing the diversity of individuals and of differing cultural traditions.

Outline of Content

I. In addition to evolutionary development, other processes of culture change are important: in particular, innovation, diffusion, acculturation, and revitalization.

- A. Innovation may be defined as the process of development of a new cultural trait.
  1. Many innovations are technical inventions which in our own society are covered by patents.
  2. Equally important, however, are innovations in religious beliefs and ritual, in social customs, and other "intangible" areas of culture.
- B. Diffusion may be defined as the process by which culture traits spread from one community to another. The process has been compared to the spreading of ripples on a pond.
- C. Acculturation may be defined as the process by which two cultures in contact with one another exchange culture traits across a boundary or *interface*.
- D. Revitalization may be defined as a deliberate organized effort by members of a society to construct a more satisfying culture.

II. The study of cultural innovation shows that inventions are in large part recombinations of pre-existing elements and therefore are, in a sense, inevitable products of a certain stage of cultural development.

- A. Most innovations are recombinations of already existing elements in a new relationship or for a new purpose.
  1. The occasional radically new discoveries, like the use of fire or the domestication of plants and animals, may have momentous results for the evolution of culture.
  2. A community's general acceptance of an innovation depends upon the fitness of the cultural context for its use.
- B. Many innovations can be regarded as inevitable at a certain stage in a culture's development.

1. Evidence for this statement is found in the frequency with which the same innovation is made independently by different people at about the same time.
2. From this point of view, "great men"— in the sense of great innovators—are as much a product of their times as creators of these times.

III. The diffusion of culture traits occurs over wide distances and is responsible for the fact that most cultures, including our own, are made up of traits from many different places.

A. All human cultures show evidence of diffusion: i.e., there is no known society which has developed its entire culture by itself.

1. Our own culture is a hodge-podge of traits drawn from all parts of the world.
2. Even relatively isolated groups, like the Eskimo, show evidence of diffusion of culture traits from other areas.

B. The process of diffusion is responsible for the growth of "culture areas": i.e., of wide regions in which many different cultures share a number of important traits in common.

C. The process of diffusion sometimes produces an "age-area" correlation.

1. Just as the ripple in a pool which is farthest from the center is also the "oldest," so the traits found in a roughly circular belt farthest out from a center of diffusion are apt to be the oldest.
2. Sometimes by the time these traits have reached the peripheral area, they have been supplanted by new traits in the center.

IV. Acculturation is the process of exchange of traits between two cultures. Frequently one culture is dominant over the other, because its owners possess superior military, economic, and political power, but even in such cases the exchange usually goes on in both directions.

A. A *subordinate* culture often makes important contributions to the *dominant* one.

1. During the past several centuries, *Colonial* areas of the world have contributed much to Western civilization.
2. The dominance of one culture over another is the result of military, economic, and political power and does not necessarily mean moral, artistic, or intellectual superiority.

B. The acculturation process may make it possible for the subordinate culture to achieve equality with, or even dominance over, the previously dominant culture. (See, for example, the changing relationship between western Europe and Rome.)

C. Mutual acculturation is almost, if not completely, impossible to prevent, whether the two parties are equal or unequal.

V. Sometimes a culture is viewed by its owners as ineffective and undesirable. Under these circumstances, a revitalization movement is often attempted, frequently under religious auspices, which seeks to transform the society into a utopia. Revitalization movements are apt to be fanatical, hostile, and totalitarian, even in primitive societies.

A. Revitalization movements generally can be recognized by the possession of these attributes:

1. A *leader* who is regarded as being the possessor of an unquestionable authority.
2. A *code,* or body of beliefs, which describes
   a. the existing world as evil;
   b. a future state of society as ideal ("utopian");
   c. a way of life which, if followed, will lead to the transformation of the world from the evil state to the ideal state.
3. An *action program* designed to

convert unbelievers and destroy opposition.

B. Some revitalization movements have produced important and far-reaching changes in the way of life of their communities, and thus have contributed importantly to culture change.

1. In the modern world, revitalization movements are of exceptional importance in the political and economic development of underdeveloped areas and also in our own country. For example:

a. The communist revolution in China can be regarded as a revitalization movement.

b. The democratic revolution in Puerto Rico can be regarded as a revitalization movement.

c. The American Negro civil rights movement can be regarded as a revitalization movement.

2. Revitalization movements in past history have been of great and lasting significance. For example:

a. The Protestant Reformation and the Catholic Counter-Reformation can each be considered as religious revitalization movements.

b. Generally speaking, new denominations and faiths begin as revitalization movements.

C. Among primitive peoples in contact with dominant European cultures, religious revitalization movements have been very common. There are several well-known types, such as:

1. Cargo Cults. These are found especially in Melanesia and take the form of a belief that a great ship is coming, filled with a cargo of European goods; the European settlers and administrators will be thrown out and the land returned to the native owners; in preparation for this event, the natives must abandon their old religious ceremonies.

2. Nativistic cults. These were found especially among American Indians, who on such occasions as the Ghost Dance, believed that the white people and their customs would be thrown out and the Indians could return to the ways of their forefathers.

D. Not all revitalization movements are successful.

1. Sometimes the movement is based on a "crackpot" idea and is certain to collapse.

2. Sometimes, even though the idea is excellent, there is too much opposition for it to succeed.

VI. Most human beings are "ethnocentric" (they like to believe their own culture is superior to others), and for this reason, conflict is apt to occur when two social groups with different cultures live in close proximity.

A. It is a good thing for people to have confidence in their own way of ilfe.

1. People who are ashamed of their own culture are apt to be bitter, unhappy, and hostile toward those who enjoy what they regard as a better way of life.

2. When two different cultures are in contact, members of both groups are likely to feel uneasy and may in self-defense say and do things expressive of dislike or contempt toward the other.

3. The relation between the two groups can stabilize only when one of two things happens:

a. both share the same culture, or

b. both respect the culture of the other without feeling dissatisfied with their own.

B. In acculturation situations, some scien-

tists believe there is an increased rate of mental and emotional illness because:

1. "Marginal" men who share inconsistent customs and values from both cultures find it difficult to fit easily into either group.
2. Members of a subordinate group are subject to many evidences of contempt from members of the dominant group and suffer extremely in consequence.

C. In scientific work (but not necessarily in other areas of life), social scientists often find it necessary to adopt the attitude of *cultural relativism* in order to avoid biasing their research.

1. Cultural relativism means that the scientist tries, for research purposes, to evaluate customs according to the values of the people who practice them and to assume that, in each society, there is some reasonable explanation for the existence of every custom.
2. This does not mean that as a citizen the same person will take a morally neutral attitude toward types of behavior which violate his own ethical standards.

VII. The stability of a culture depends upon the ability of the society not only to socialize the young in the way of life of the older generation, but also to find ways of organizing the diversity of individuals and of differing cultural traditions.

A. Every culture tends, particularly through the way parents bring up the young, to produce people with more or less similar types of personality; these young people, in turn, tend to find the existing culture congenial as they become adults, and to bring up their own children as their parents did before them.

1. This process tends to maintain both culture and personality constant from one generation to the next.
2. Even in America, where change is constant, the *expectation of technological change* is one of the constant personality traits of generation after generation of Americans.

B. Despite the standardizing influence of cultural norms, contemporary cultures are heterogeneous, and people in any culture grow up with distinctive personalities.

1. All cultures must provide ways of harnessing the energies of many diverse people.
2. Excessive standardization of roles is not only likely to be resented; it is also wasteful of the variety of talents which diverse kinds of people can contribute to the building of a complex culture.

Learning Activities

1. Have each student select a cultural trait, such as the use of cosmetics, and trace that trait through time and across cultural boundaries to get as close as possible to its origin. In doing this, students should be aware that their main goal is not to identify the origin of the trait itself but to develop a history of sufficient length to reveal some of its cultural ancestry and how it has been modified. The teacher should guard against the selection of traits that are so minute that information is difficult to obtain. Interesting trait histories should be presented to the class, some depicted visually with photographs or drawings. On the basis of these presentations, the class could generalize as to how culture changes with the teacher making sure that both the processes of innovation and diffusion are identified.

2. Have the class investigate innovations as a means of cultural change by:

   a. Selecting several inventions and determining the previous inventions that made them possible.

b. Attempting to identify inventions or innovations that are not recombinations of already existing elements.

c. Identifying innovations in less tangible areas such as social customs.

3. Conduct a panel or debate on whether great innovators are the product or the creators of their times.

4. Establish a series of severe classroom regulations that violate the usual patterns of student behavior. Examples of this would be using physical height instead of testing as a means of grading or keeping all students after school for additional work for which no credit is given.
Then select a group of students to discuss what they would do if they had to live by these rules. Have the class, as it observes this group, note their suggestions and compare the group's activities to the characteristics of a revitalization movement described in this section.
Finally, ask each student, as a written assignment, to give an example of a revitalization movement and to substantiate their choice by comparing it in detail to the characteristics of such a movement.

5. Have the students read and report on selected books on this topic from the bibliography.

Cultural Areas

Generalizations

I. There are approximately 40 major culture areas of the world, according to anthropological studies. These culture areas have, of course, been extensively overlaid since the 15th Century by the "world culture," based on European technology and imported into all parts of the world by colonization, trade, and acculturation. The map on page 28 and the accompanying Table below do not reflect this recent expansion of European civilization.[2]

II. The main characteristics and distinctive features of each major culture area are outlined in the Table, which lists the areas shown on the map. On the map, primitive hunters and gatherers are indicated by bars, primitive neolithic food producers are indicated by squares. All high cultures are unshaded.

Outline of Content

Primitive Cultures

Hunters and Gatherers

North America

Eskimo

Wintercamps on sea ice; seal primary food resource; two boats—kayak for hunting and umiak for family travel; saucershaped lamp; snow house; semilunar woman's knife; family the unit of social and political life; Eskimo-Aleut language stock.

Northern Athapascan

Hunting and fishing for food; snowshoe; toboggan; large and small bark canoes; house covered with brush, skin, or bark; band organization; some tribes have matrilineal descent groups; Athapascan language; fear of the Nakani.

Northern Algonkian

Hunting and fishing for food; snowshoe; toboggan; large and small bark canoes; band organization; shaking-tent for predicting future events; cradle board; Algonkian language; fear of Wiitiko.

Pacific Northwest Coast

Great dependence on seafood, especially salmon; some land hunting; large rectangular gabled houses of upright cedar planks; wood carving; large seagoing dugouts; armor; social organization of nobles, commoners, slaves; unilinear descent groups; village and maximal political unit; potlatch; secret associations; elaborate ceremonial life.

Plateau

Extensive use of salmon, deer, and berries; salmon pulverized with roots for storage; semisubterranean winter house; summer house of mats or rushes; basketry; bark fiber clothing; armor; village maximal political unit.

Plains

Dependence on bison for food, skins, and bone for tools; conical dwelling covered with skin (tipi); travois drawn by dog and, later, horse; flat skin bag (parfleche) for storage; circular shield; large-band organization; emphasis on warfare, especially after introduction of the horse; military associations; great linguistic diversity.

California Great Basin

Acorns chief vegetable food supplemented by wild seeds and some hunting; simple dwelling of brush and grass; basketry; reed raft for ferrying; feet generally bare; elaborate girl's puberty ritual; gifts burned in mourning rituals; band organization.

South America

Marginal

Dependence on hunting and fishing with unintensive hoe agriculture; kinship primary basis of social organizations; small temporary shelters; no use of salt; warfare primarily for defense; passage rites main form of ritual; adornment of body more important than clothing except in the south; band organization.

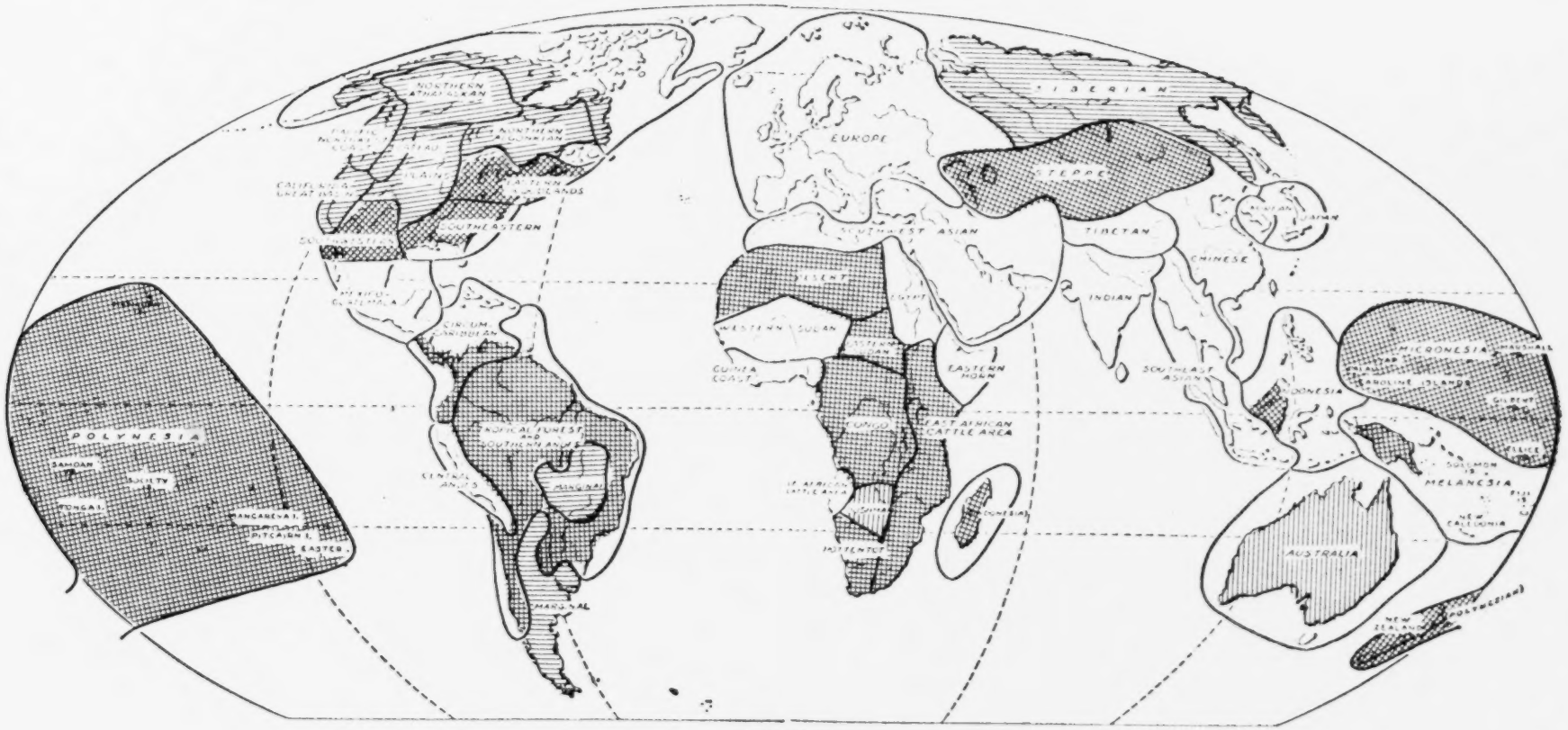
Africa

Bushman

The bushmen are hunters who work only in wood and stone; dog only domesticated animal; simple shelters; realistic animal painting; bullroarer used in ceremonies; band organization; language belongs to Click family.

[2] The map and table, including the capsule descriptions of culture area characteristics, are taken from pp. 136-143 THE WORLD OF MAN by John J. Honigmann, 1959. Reprinted with the permission of Harper & Row, Publishers, Incorporated.

TYPES OF CULTURES



LEGEND

Primitive Hunter and Gatherers

Neolithic Food Producers

High Cultures

Asia

Siberian

Coast: Subsistence closely tied to fishing and sea mammal hunting; semisubterranean house; dog sled.

Interior: Hunting and fishing important; snowshoe; conical skin dwelling (tipi); tailored skin clothing; reindeer domestication practiced by some people; reindeer-drawn sleds.

Oceania

Australia

Subsistence in aboriginal times depended exclusively on hunting and food collecting; simple shelters; band organization; ceremonies to increase the game supply and commemorate heroes of the Dream Time; male initiation ceremonies important; genital mutilations; men naked.

Neolithic Agriculturalists and Pastoralists

North America

Eastern Woodlands

Hoe cultivation of maize, squash, and beans; hunting also important; rectangular bark house in summer; dome-shaped house of bark or mats for winter (wigwam); secret associations; fortifications; skin clothing; relatively elaborate ceremonial life.

Southwestern

(Pueblo used as the type-culture.) Maize main domesticated plant; hoe; turkey raised; upright loom; painted pottery; elaborate ceremonial life including head-washing; masked dancers, and underground ceremonial structure (kiva); cotton cultivated for textiles; apartment house dwellings; village as basic political unit. (The Navaho, Apache, Pima, and Papago vary from this type.)

Southeastern

Intensive cultivation of maize, cane, pumpkins, melons, tobacco by hoe; domestication of turkey; persimmon; bread; rectangular house; fortified towns; blowgun; sun worship; elaborate ceremonial life; confederation of tribes as maximal political unit.

South America

Circum-Caribbean

Hoe agriculture sufficiently intensive to support large permanent villages; hammock; loom weaving of cotton; work in gold, silver, copper; class organization with nobility based on military distinction; ceremonials involve temples and idols; ancestor worship; conquest led to small, unstable empires; human sacrifice.

Tropical Forest and Southern Andes

Kinship primary basis of social organization; hoe agriculture; hammock; blowgun; loom weaving of cotton; use of rubber; dugout canoe; metal received by trade; village, basic political unit; passage rites main form of ritual; in the southern Andes villages were fortified and metals worked.

Africa

Desert

Camel and horse pastoralism; caravan transportation; sharply stratified classes with the pastoralists acting as overlords over peasants; oasis cereal cultivation; raising of dates; Islam. The region is generally a blend of African and Middle Eastern elements derived from the north; Hamito-Semitic languages are spoken.

Eastern Sudan

Cereal hoe agriculture and domestication of cattle, horses, and camels; camel milk important in desert regions; round houses with thatched roofs; pastoral people live in tents; Islam widely accepted though pagan enclaves remain.

Congo

Root crops and maize cultivated with hoe; chickens raised; Pygmy tribes are primarily hunters; cannibalism; houses often rectangular with gabled roof but also round houses; markets; men weave on upright looms; iron working; ancestor rituals with human sacrifice; bridewealth of hoes and cowrie shells; village tends to be maximal political unit; Bantu language belongs to Niger-Congo family.

East African Cattle Area

Hoe agriculture; domestication of cattle, sheep, goats; soured milk often drunk; men tend cattle; prestige correlated with size of cattle herd;bridewealth paid in cattle; round houses with grass roof; iron work; large-scale political organization under kings found in some regions; polygyny com-

mon; ancestor ritual; Bantu language belongs to Niger-Congo family. Coastal towns show influence of the Middle East.

Eastern Horn

Desert pastoralism and, in highland Ethiopia, cereal agriculture with use of plow; women tend cattle, men work with camels; markets; iron work; animal bridewealth; languages are primarily of the Hamito-Semitic family.

Hottentot

The Hottentots are cattle pastoralists living in dome-shaped mat houses; ox transportation; villages in a territory are governed by a hereditary chief; language belongs to the Click family.

Steppe

Horse domesticated for transportation, milk, hides, and prestige; also sheep, goats, camel; dome-shaped tent; large-band organization; Islam.

Oceania

Indonesia

Dry rice the main crop; chickens, pigs, water buffalo, cattle, horses, sheep, goats domesticated; people live in small villages that sometimes shift when the land under cultivation becomes exhausted; bamboo houses with thatched roofs; cotton clothing; tattooing; blowgun; bow; matting and basketry; weaving; outside of areas influenced from mainland Asia, the village was the maximal political unit in aboriginal times; Islam has been adopted by 90 percent of the population; languages belong to Malayo-Polynesian family. While the languages in Madagascar belong to this family, the culture of that island is partially transitional to that of Africa.

Melanesia

Subsistence dependent on taro, yams, and the sago palm; pigs raised; fishing and hunting contribute to diet; cannibalism; elaborate men's houses with steep gabled roofs; pile dwellings in some places; grass-fiber skirts; kinship groups the primary unit of organization; villages politically independent.

Micronesia

Coconut, pandanus, breadfruit, and taro the main crops; fishing important for food; pigs and chickens domesticated; great skill in navigation with outrigger canoes; rectangular houses of wood and thatch; cotton cloth woven only in west; tattooing; grass skirts; matting; sling and spear; administrative units under kings tended to grow through conquest; languages belong to Malayo-Polynesian family.

Polynesia

Aboriginally and today reliance on fishing; pigs and chickens domesticated; taro, breadfruit, coconuts, bananas, yams, sugar cane cultivated; paper mulberry tree cultivated for bark to provide clothing; use of kava; grass skirt; matting; tattooing; great consciousness of rank; conquest led to large political units; premarital sexuality; languages belong to the Malayo-Polynesian family.

High Cultures

Cities But No Written Language

Central Andes

Developed agriculture; foot plow; loom for weaving cotton and wool; domestication of llama and alpaca; work in gold, silver, copper, bronze, platinum; elaborate painted pottery; occupational specialization of labor; large public buildings; hereditary class system; war for conquest led to Inca empire; elaborate ceremonial life.

Western Sudan

Subsistence based largely on cereal agriculture with hoe and cattle domestication; a number of empires maintained relatively stable existences here in pre-European times; round houses with thatched roofs enclosed in compounds; markets; large towns or cities; secret associations; Islam widely accepted.

Guinea Coast

Root crops and maize are important for food; hoe cultivation; large towns and cities; markets; iron and brass work in the hands of specialists; relatively large empires; elaborate ancestor rituals involving human sacrifice; many deities associated with their own temples and priesthoods; languages belong to Niger-Congo family.

Cities and Written Language

Mexico-Guatemala

Dependence on hoe agriculture; maize, potatoes, gourds, tobacco, and cotton cultivated; cotton textiles; bees domesticated; water drum; two social divisions—Indians and Ladinos, the latter identifying with a Spanish-type culture; extensive ceremonies connected with the saints and other Catholic concepts. In precontact times work in gold,

silver, and copper; writing; calendar; extensive empires developed by Maya and Aztecs; large towns; elaborate ceremonial life; human sacrifice.

Egypt (modern)

Irrigation farming along the Nile and desert pastoralism; cereals main crop; plow; intensive division of labor based on skill; Islam the prevailing religion; the Arabic language belongs to the Hamito-Semitic family.

Southwest Asian

(Excluding the desert pastoralists.) Area is marked by cereal cultivation; use of the plow; irrigation; wheat and barley main crops; ox, ass, horse, and camel used for transportation or draft purposes; goat and sheep raised for food; mud houses; untailored garments; Islam main religion; languages primarily belong to the Hamito-Semitic family, except in Iran, Afghanistan, and Pakistan, where Indo-European languages are used.

Japan

The original Ainu culture was pushed to the northern periphery by mainland migrants bringing influences from China and Korea. Subsistence based on wet rice cultivation with plow; Euro-american contact has introduced intensive industrial manufacturing and other changes; use of Chinese ideographs in writing.

Chinese

Millet and wheat cultivated by plow are staple crops in the north; wet rice in the south; houses of mud or sun-dried brick, domestication of cattle, sheep, horses, pig, fowl; balance pole for carrying; weaving of textiles; ancestor ritual in addition to Buddhism, Taoism, and Confucianism; traditional bureaucratic administration with a divinely sanctioned sovereign at the head; ideographic writing; extensive literature.

Korean

An indigenous stratum of culture, including elements like the seclusion of women, men's topknot, slight emphasis on religion, alphabet, female exorcists who cure spirit possession and are themselves possessed, and bull packing, is blended with many Chinese influences.

Tibetan

Sedentary plow farming; pastoral nomadism; Buddhism; many cultural influences from India and China blend here.

Indian

Plow used to cultivate wheat, barley, and legumes; irrigation; mud houses except in the east, where bamboo takes over; caste organization sanctioned by Hindu doctrine; empires, but village council retained autonomy in local affairs until British conquest; southern languages are Dravidian, those in the north mainly Indo-European.

Southeast Asian

Wet and dry rice form staple crops; water buffalo is draft animal; bamboo houses, especially in south; Hindu Indian influences are apparent as well as Chinese; religions include Hinduism, Buddhism, and Islam; languages primarily belong to Sino-Tibetan family.

Europe

Dominance of industrialism; subsistence based on fishing, cattle and pig domestication, and (except in far north) plow agriculture; considerable food imported in exchange for manufactures; large political units; colonialism; languages primarily Indo-European; Christianity. The same culture is found today in North America, having replaced aboriginal lifeways.

Learning Activities

1. Have the class discover the location of the three types of culture and reasons for their location by taking the following steps.
   a. Describe to the class the three types of culture discussed in this section and devise map symbols to identify each. In order to do this, the teacher will have to find the characteristics of each type of culture by examining the specific cultures listed in this section.
   b. Using blank maps of the world, have each student speculate where each type of culture was located in their original state and before western impact by shading the map according to the key.
   c. Conduct a discussion in which members of the class defend their proposals.
   d. Present the correct map and have the students compare it to their results and discuss reasons for differences. The class might want to examine the geography of certain areas in more detail to consider the effect the environment has had on cultural development. Other factors, such as diffusion, might be considered as reasons for the location of certain cultures.

2. Assign readings from the bibliography that exemplify the types of cultures described in this section. Have each student classify the culture assigned to him according to these types. Students should uphold their choice by showing how it corresponds to the characteristics of the type of culture selected. Of course, all cultures will not fit rigidly into one type; students should note that overlapping exists.

Cultural Problems

Generalizations

I. Perhaps the principal cultural problem in contemporary America is the development of laws, institutions, and customs which will make it possible for all racial, religious, and national-origin groups, each with its own distinctive sub-cultural traditions to work together peaceably, happily, and efficiently.

II. Aggravating the first problem, and a principal economic problem in its own right, is the continually increasing volume of unemployment resulting from accelerating technological progress. Technological unemployment, as a consequence of the Industrial Revolution, began at the very outset of the Industrial Revolution in the 18th Century. The cultural problem arising from this situation is the development of institutions to alleviate the *culture of poverty* which unemployment entails in both rural and urban areas.

III. Two major world problems—the *Cold War* and population pressure—are in some of their aspects also cultural problems, directly or indirectly produced by the Industrial Revolution, and of major concern to Americans.

IV. In the effort to resolve these problems, people of the world, including Americans, are attempting to spread the *world culture* more rapidly and to develop political customs which will make possible the protection of local and national interests without resort to *hot* war.

Outline of Content

I. Perhaps the principal cultural problem in contemporary America is the development of laws, institutions, and customs which will make it possible for all racial, religious, and national-origin groups, each with its own distinctive sub-cultural traditions, to work together peaceably, happily, and efficiently.

A. Most modern countries, including the United States, are a mosaic of differing social groups.

1. These social groups may differ with respect to race, religion, national origin, region, social class, and other important features.
2. Each ethnic group so defined has its own distinctive sub-culture.
3. Every person is a member of at least one such social group (e.g., southern whites are as much an ethnic group as southern Negroes).
4. Only a few very primitive societies are homogeneous (have no ethnic sub-cultures).

B. Despite the occurrence of frictions between ethnic groups, the advantages of incorporating ethnic and social diversity into a national state are so great that almost all states since the Urban Revolution have encouraged, as a matter of public policy, the inclusion of culturally diverse elements under one political sovereignty.

1. Different ethnic groups generally produce a certain amount of friction as a result of differing degrees of access to advantages and also as a result of attitudes of mutual ethnocentrism toward differing customs.
2. Some groups are *minorities:* i.e., they are often taken advantage of and made to feel inferior by larger and more powerful groups.
3. Nevertheless, complex society needs people with different kinds of talents, skills, and even values, because complexity requires specialization.
4. Hence, with very few exceptions, national boundaries do *not* coincide with ethnic boundaries despite the problem which intergroup friction brings; nationhood is almost incompatible with cultural uniformity.

C. In order for a nation to function at its best, the energies of its citizens must not be drained away in silently struggling or openly fighting among themselves; hence, the United States seeks to develop new institutions to minimize conflict among its ethnic groups.

1. This issue is currently most acute in the area of white-Negro relations.

2. It is in the national interest, all parties agree, that interracial strife and tension diminish.

3. The ancient method of solving the problem of intergroup friction within national boundaries was by social and geographic segregation of differing social and ethnic groups.

4. This method of segregation is no longer acceptable because, since the Industrial Revolution, communication and travel have become so effective that disadvantaged groups are constantly reminded of their disadvantages.

5. Current and pending civil rights legislation, and Negro efforts to "desegregate" various institutions, are attempts to eliminate the economic, political, and emotional disadvantages of membership in a Negro ethnic group.

II. Aggravating the first problem, and a principal economic problem in its own right, is the increasing volume of unemployment and underemployment resulting from accelerating technological progress — a consequence of the Industrial Revolution. The cultural problem arising from this situation is the development of institutions to alleviate the *culture of poverty* which unemployment and underemployment entail.

A. The Industrial Revolution has, since the middle of the 18th Century, continuously replaced human labor by new methods of organizing work and by machinery.

1. The current replacement of human labor by "automation" is an effect of the same cultural process (technological improvement) which began more than two hundred years ago.

2. It can be expected that "automation" and other technological developments will, not only in the United States, but everywhere in the world, keep on eliminating jobs previously done by human hands and brains.

B. Cultural innovations are required to provide employment to the "technologically" unemployed. A number of suggestions to "spread the work around" have been made:

1. Reduce daily working hours and encourage people to engage in sports and hobbies in their increased amount of "leisure time."

2. Increase the level of education for all so that more people are qualified to enter the professions where there is still a great demand for personnel.

C. Such changes would entail extensive *functional* consequences for the society as a whole.

1. They would require desegregation in employment and education with respect to race (lest the Negro community be left behind as a reservoir of unemployment).

2. Both would require a reorientation of social values for many people, with increasing emphasis on education and on the arts.

3. The need for one or another of these solutions (or for some other solution, for that matter) will become even more intense if disarmament proceeds.

III. Two major world problems—the *Cold War* and population pressure—are of great concern to Americans. In some of their aspects they are also cultural problems directly or indirectly produced by the Industrial Revolution.

A. The Cold War is in part an ideological (cultural) confrontation and in part a confrontation of traditional nationalisms.

1. The important cultural differences between the *Free World* and the *Communist World* revolve around differing conceptions of what kind of economic, political, and religious structure will most effectively lead to progress, in which both sides believe.
2. Traditional nationalistic aims also contribute to the Cold War by perpetuating competitive economic and military interests.
3. Deliberate efforts to subvert or destroy existing national systems by revolution or invasion complicate the peaceful resolution, or acceptance, of cultural differences.

B. The continuing increase in the world's population is in part a consequence of uncoordinated cultural changes.

1. The improvement of medical care and public sanitation everywhere produces a decline in the death rate.
2. Unless the birth rate is also reduced, the population will continue to increase.
3. Increased production of food and other necessaries may — or may not — be able to catch up with the increase in population.
4. If production increase does not keep up with, or exceed, population increase, the standard of living will decline.
5. If the standard of living declines too far, the population will face a multitude of ills: starvation, internal strife, disillusionment and despair, political revolution, war, disease, etc.

C. Both the Cold War and the new problem of population pressure are products of the Industrial Revolution.

1. Both the Communist philosophy and the Free World political and economic philosophy were formulated to explain what was happening in the world as a result of the Industrial Revolution and to recommend ways of ensuring that it contributed to human welfare.
    a. The Free World viewpoint emphasized the need for a high degree of political and economic freedom for the individual and for the corporate group.
    b. The Communist viewpoint emphasized the need for a high degree of control of political and economic behavior by the state.
2. The methods designed to save lives, by medical and public health measures, are largely a product of the new industrial technology.

IV. In the effort to resolve these problems, people of the world, including Americans, are attempting to spread the *world culture* more rapidly and to develop political customs which will make possible the protection of local and national interests without resort to *hot* war.

A. The world culture can be regarded as having two major components:

1. Technical
2. Political

B. The technical aspect of the world culture includes the following features which each nation seeks to secure for itself:

1. Universal literacy
2. "Western" (European and American) technology, particularly in regard to:
    a. productive economic activity
    b. communication and transport
    c. housing
    d. medicine and public health
    e. military equipment

C. The political aspect of the world culture

includes the following features:

1. The dissolving of empires
2. A strong central government in each nation with a military establishment adequate to insure internal order and freedom from fear of invasion
3. The transference of group pride from ethnic and other sub-groups to the national state

D. In order to avoid the degeneration of the world culture into a jungle of competitive and mutually exploitive nationalisms, virtually all nations are engaged in establishing important supra-national political unions which are culturally new in the sense that they go beyond being merely leagues or alliances.

1. The most comprehensive of these efforts is the United Nations.
2. Scarcely less ambitious are the efforts by both Free World and Communist nations to build, on the basis of old military alliances, economic and cultural unions, such as the North Atlantic Treaty Organization (NATO) and the Warsaw Pact.
3. The European Common Market is developing, some experts believe, into a "United States of Europe."
4. We can expect that as more and more *underdeveloped areas* are, for whatever reasons, introduced to the world culture, the need to solve the cultural problems presented by the pressures of ideological and nationalistic competition, and by population pressure, will bring about supra-national political unions.

Learning Activities

1. Have the students make a collection of newspaper articles and pictures that are centered around the main cultural problems outlined in this section.
2. Conduct a debate on the effectiveness of civil rights legislation in helping to solve this important cultural problem.
3. Conduct a panel on possible solutions to the problems created by automation.
4. Have the students write a report that would identify elements of a world culture and supply supporting evidence.
5. Have the students review and report on selected books on this topic from the bibliography.

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Audiovisual Materials

Films

Note: The following abbreviations were used in this list of films.

CF—Contemporary Films, Inc.
267 W. 25th Street
New York 1, New York

NYU—New York University Film Library
26 Washington Place
New York 3, New York

PCR—Psychological Cinema Register
Pennsylvania State University
University Park, Pennsylvania

PSU—Pennsylvania State University
Audio-Visual Aids Library
University Park, Pennsylvania

(Many of these films are also available at no charge from Regional Instructional Material Centers.)

African Village

color
17 minutes
$5.75
PSU

Life in mid-tropical Africa; crude methods of cooking, washing, weaving, planting, harvesting; visits to market. People becoming aware of 20th Century, keeping old rituals in connection with planting while using modern tools.

Ape and Child Series

black and white
silent
17 minutes
$2.00
PCR

Compare "incidental" or non-experimental behavior of human infant and chimpanzee after 6 months in same environment; range of 13½ months to 16½ for chimpanzee, and 16 to 19 months for child. Nine comparisons: upright walking, reaction to colored picture book; difference in climbing ability, eating with spoon, drinking from glass, beginning of cooperative play, Gesell Test of pointing to parts of body, imitation of scribbling of experimenter (Gesell Test) and affectionate behavior toward each other.

Brotherhood of Man

color
10 minutes
$3.75
PSU

Animated cartoon amusingly suggests that differences between races are superficial, accidental and environmental.

Circle of the Sun

color
30 minutes
$12.50 day, $25.00 week
CF

While this film does not deal with the Iroquois, it is addressed to a problem of contemporary Iroquois life: the problem of young people suspended between two cultures. The Great Circle Dance of the Blood Indians of the Blackfoot Confederacy is seen through the eyes of a young Indian who has worked off the reservation but who comes back for the central ritual of his people. Much of the commentary is in his voice. The photography is good. This would be an excellent film to use to open up a discussion of what it is like to not quite belong in any culture (a position similar to that in which many adolescents feel themselves).

Courtship and Marriage

color
60 minutes
$11.25
PSU

Comparison and contrast in the attitudes and practices of courtship in Sicily, Iran, Canada, and Southwest India.

Desert Nomads

color
20 minutes
$4.25
PSU

Life of people who wander in search of pasture but return to oases to exchange their products for agricultural crops.

Fifty Miles from Poona

color

20 minutes
$4.25
PSU

Day-to-day life of a farmer in the village of Phursangi; traditional Hindu customs and beliefs; farming; food preparation; dress.

Four Families, Part I

black and white
30 minutes
$5.75
PSU

On-the-spot comparison of family life in India and France in which Margaret Mead discusses how the upbringing of a child contributes to a distinctive national character.

Four Families, Part II

black and white
31 minutes
$6.25
PSU

On-the-spot comparison of family life in Japan and Canada in which Margaret Mead discusses how the upbringing of a child contributes to a distinctive national character.

Gentle Winds of Change

color
33 minutes
$11.00
PSU

Life among the Banyankole tribe in Uganda. Study of individual differences in the Westernization process.

The Hunters

black and white
73 minutes (2 reels)
$13.25
PSU

Story of four natives and the giraffe which they hunt in the Kalahari Desert of Southwest Africa.

The Loon's Necklace

color

20 minutes
$10.00/day—$20.00 five-day school week
NYU

This lovely film is the story of how the loon got his necklace of feathers. It is a legend of the Indian of the British Columbia Coast. The film is done entirely with masks. Men, animals, the snow and wind, are all masked. It thus creates a magical world of myth in which man and nature are involved together as part of a mythical world-view. The feeling and atmosphere of this film are such as to make it an excellent introduction to myth.

Making Primitive Stone Tools

black and white
NYU

This is a simple straightforward film showing a man (not an Indian) making various stone tools. It is clear and good with a how-to slant. Because it is short, it could be shown several times so that students could take notes and try to make tools themselves. It would make a fine introduction to the study of tools.

Man and His Culture

black and white
15 minutes
$3.50
PSU

In the form of a "Report From Outer Space," shows different cultures on the earth's surface and the reasons for these differences. It also considers the things which most cultures have in common, how cultures are transmitted from one generation to the next, and the ways in which they change.

Man, One Family

black and white
20 minutes
$4.25
PSU

Refutation of the master race theory; logically attacks belief that there is such a thing as race superiority.

Monkey into Man

color
20 minutes
$4.25
PSU

Family social life and variation in mental abilities in baboon, gibbon, orangutan, chimpanzee, and gorilla. Comparison of most intelligent of these with man.

New Lives for Old

color
20 minutes
$7.00
PSU

Dr. Margaret Mead talks of the changes experienced in a 25-year period by the Manus people of the Admiralty Islands, and the society's adaptation to a new way of life.

Our Changing Family Life

black and white
20 minutes
$4.25
PSU

Changes in family life during the last 75 years. Correlated with Green: Sociology.

People by the Billions

black and white
28 minutes
$5.75
PSU

Examination of the implications of the population explosion.

Population Explosion—CBS Reports

black and white
43 minutes
$8.00
PSU

Sobering look at grave consequences of world growth, with India as the most prominent example of this crisis. Discussion by Nehru, government, and religious leaders.

Primitive Man in Our World

color
12 minutes
$4.75
PSU

Basic pattern of life as it still exists in the Sepik River region of New Guinea in the South Pacific.

Primitive Peoples—The Hunt (Part II of a 3 part series)

black and white
12 minutes
$2.75
PSU

Mewite people making spears and simple domestic implements; kangaroo hunt during which men use primitive magic to gain power over animal; kangaroo eaten with due ceremony and dance.

Remnants of a Race

color
18 minutes
$5.75
PSU

Life of the Bushman in the Kalahari desert in Bechuanaland. Unceasing hunt for food; sketches and paintings on ostrich egg; utensils; clicking manner of speech; religious dances.

Social Class in America

black and white
15 minutes
$3.50
PSU

Lives of three boys, representing three difference classes used to illustrate factors determining social class.

Social Process (Values and Institutions)

black and white
20 minutes
$4.25
PSU

Harold D. Laswell conducts a seminar on the patterns of behavior common to all cultures; develops the concept of social process as man seeking values through institutions using resources; employs terminology evolved from this concept in the analysis of community forms.

Other Audiovisual Materials

Graphic Aids For Basic Anthropometry

R. F. G. Spier and Dale R. Henning,
Department of Sociology and Anthropology,
University of Missouri, Columbia, Missouri (1961-1962)

The objective of this project is to help give anthropology students a basic knowledge of anthropometric technique. The project has developed: (1) exact bone reproductions, in unbreakable plastic, with measurement points clearly marked and accompanying desk- and wall-charts indicating measurements to be taken; (2) color slides depicting actual measurement of skeletal materials; and (3) inexpensive but reasonably accurate anthropometric instruments.

Kinship Models

Edward A. Kennard,
Department of Anthropology,
University of Pittsburgh,
Pittsburgh 13, Pennsylvania

A kit of materials for the construction of a three-dimensional representation of kinship structures is being prepared. A ball-and-stick model system with color, form, and alpha-numerical coding permits representation of kin groups (families, lineages, and clans), marriage systems (symmetrical first or second cross-cousin marriage), and kin terminologies.

Man and His Environment

International Communications Foundation,
870 Monterey Pass Road,
Monterey Park, California

This kit includes six sound-color film strips on selected cultures, including Nepal, the Philippines, Pakistan, Afghanistan, and Yugoslavia. Hard bound phono-books of Yugoslavia and Nepal are also included, each with a seven inch 33⅓ RPM record. Forty-two black and white study prints are part of the set as well as a teacher's study guide.

Museum of Man: Basic Slide Collecting for Anthropology Courses

Jack Conrad,
Department of Sociology and Anthropology,
Southwestern at Memphis,
Memphis, Tennessee

Museum of Man is a collection of 300 color projection slides (35 mm) in cardboard mounts, designed to facilitate the teaching of anthropology courses. For the most part, the slides show artifacts and displays found in major American museums. A 120-page descriptive catalog accompanying the set provides basic information about each slide. The collection contains 25 slides in each of the following 12 universals of culture: Symbol Systems; Tools and Devices; Food and Drink; Clothing and Ornamentation; Social Organization; Social Control and Social Relations; Religious Systems; Functions of Religion; Religious Masks; Plastic Arts; Musical Arts; Functions of the Arts.

Ways of Mankind

National Association of Educational Broadcasters,
University of Illinois,
Urbana, Illinois

This long-playing record album of original radio programs consists of 13 dramas of peoples of the world. The subjects for these dramas include: Culture, Language, Technology, Education, Values, Groups, Family, Ethics, Authority, Status and Role, Arts, Religion, Society: A summing up. The following book is the text of these dramas. Goldschmidt, Walter, ed., *Ways of Mankind*, Boston, Massachusetts: Beacon Press, 1954

Supplement

Because of the newness of both the content and instructional procedures, this unit was tested in representative schools throughout the Commonwealth. The Department of Education is indebted to the following teachers who gave so freely of their time and energy to teach and evaluate these materials.

Harvey Cope, Liberty High School, Bethlehem
Miss Mary Flannery, Scranton Technical High School
William Gilbert, North Clarion High School, Leeper
Edward Meell, Mt. Lebanon High School
Henry Nacrelli, Media High School
Mrs. Janice Rice, Chester High School
Miss Virginia Thrush, Shippensburg High School

The following suggestions are a result of their experience. It is hoped that these trial efforts will make it easier for other teachers to use this unit.

Daily Schedule of Activities

This schedule is a synthesis of those used by the experimenting teachers. It is a workable breakdown of the general procedures into daily lessons and assignments. While based on a three-week program, it can be adjusted to a class' particular needs.

Class Session	*Page Reference* *Page*	*Column*	*Activity Outline Number*	*Description*
1	9	2	IA	Present general introduction. Define terms such as culture and anthropology. Introduce trait collection assignments.
2	10	1	IB 1-2	Review cultural traits and begin organization.
3	10	1	IB 2	Continue organization of traits and then name each group of traits.
4	10	2	IC	Compare local classifications with those of different culture.
5	11	1	II BC	Identify cultural complexes and institutions.
6	11	1	IIABC	
7	12	1	III ABC	Identify levels of community.
8	12	2	III DEF 1	Identify social groups, chart cultural membership, investigate effect of culture.
9	14	1	III F 2 a b 1&2	Form hypotheses, assign sections of the community for survey, have questionnaires prepared for students by the close of school.
10	15	1	III F 2 c 1&2	Interpret results.
11	15	1	III F 2 c 3&4 d	Complete interpretation and evaluate.
12	16	2	IV AB 1&2	Rank masculinity traits and make assignments to change attitudes.
13	16	2	IV B2 C 1&2	Present student proposals to change attitudes. Form hypotheses and assign students to collect data.
14	16	2	IV C 3&4	Interpret data and evaluate.
15			Summarization and/or Examination.	
Alternative Schedule:				
9	15	2	IIIG1	Prepare the collection of comparative data on two ethnic groups.
10	16	1	IIIG2	Begin comparison of data.
11	16	1	IIIG3	Evaluate data.

Sample Examination

Tests for units such as these are admittedly difficult to prepare. Some of the items listed below require only simple recall; others are intended to test conceptual understandings and the ability to apply learnings. The following examination may be used as is, modified to meet adaptations in the learning activities, or used as a model for other tests.

Instructions: Print answers in CAPITAL letters. Select the *best* answer.

(B) 1. An anthropologist would be least satisfied with which of the following definitions of culture? A. all the learned behavior of a group: B. refinement and sophistication: C. man's way of coping with his physical environment: D. the beliefs, habits, customs, and products of a group.

(D) 2. Which of the following terms would have the most comprehensive meaning? A. trait: B. sub-culture: C. complex: D. culture.

(A) 3. Which of the following would be an example of a cultural trait? A. eating with a fork: B. families: C. religion: D. iron ore.

(B) 4. Cultural traits—A. can't change: B. are extremely numerous: C. can only be grouped in one classification in the universal pattern: D. all of these.

(D) 5. Cultural traits—A. are small units of human behavior: B. actually represent standards of human behavior: C. are the same in all cultures: D. A & B.

(D) 6. As a trait, mystery stories could be placed in which of the following classifications? A. communication: B. art: C. recreation: D. all of these.

(C) 7. A comparison of cultures will reveal that—A. the traits are the same: B. some have complexes: C. they have the same classifications of traits: D. none of these.

(A) 8. An examination of several cultures will reveal that—A. each has different traits organized within any one classification: B. the fact that each culture has different classifications of traits can be explained by the natural environment of each: C. that cultures can't be compared: D. A & B.

(A) 9. In organizing traits within a universal pattern which of the following is out of place? A. students eat lunch in cafeterias: B. teachers assign homework: C. school is used in evenings for adult education: D. students raise hand in class for recognition.

(D) 10. Which of the following would *not* be a classification of traits common to all cultures? A. systems of laws and justice: B. means of transportation: C. manufacture of tools: D. natural resources.

(B) 11. All cultures have—A. democracy: B. family organization: C. written language: D. B & C.

(A) 12. A culture may be analyzed as a unique system of all of the following *except*—A. races: B. traits: C. complexes: D. institutions.

(A) 13. Traits are to a complex as ships are to a—A. fleet: B. sailor: C. storm: D. all of these.

(B) 14. Which of the following is the *most* complicated arrangement of traits? A. forms: B. institutions: C. habits: D. complexes.

(A) 15. A cultural complex consists of—A. traits grouped together because they need each other in order to function: B. univerals: C. the most complicated traits in any one classification: D. all of these.

(D) 16. Cultural complexes can be used to—A. compare other ways of life: B. define the classification of each cultural trait: C. to show how different parts of a culture are related: D. A & C.

(D) 17. A supermarket would be an example of—A. trait: B. complex: C. an institution: D. all of these.

(D) 18. Young people represent—A. a social group: B. an age group: C. a level of community: D. A & B.

(C) 19. The main difference between a large nation's culture and the culture of a tribe is that the culture of the nation has more—A. languages: B. classifications: C. sub-cultures: D. none of these.

(C) 20. Sub-cultures are generally—A. the same as the parent culture: B. completely different from the parent culture: C. incomplete forms of the parent culture with distinctive features of their own: D. none of these.

(B) 21. Levels of community differ from social groups in that—A. more people belong to them: B. they are geographically based: C. membership is restricted: D. B & C.

(C) 22. Which of the following is not directly employed in a transmission of culture from one generation to another? A. newspapers: B. parents: C. transportation: D. toys.

(D) 23. In order to formulate a hypothesis there should be—A. an uncertain condition: B. an answer to a problem: C. a hunch: D. A & C.

(A) 24. Which of the following conclusions could *not* result from the hypothesis that "television commercials expose the viewer to the established attitudes toward masculinity"? A. television commercials do effect the attitudes toward masculinity of those who view them: B. television commercials do not expose the viewer to attitudes toward masculinity: C. attitudes toward masculinity are not presented on television commercials: D. television commercials do expose the viewer to the established attitudes toward masculinity.

(D) 25. Which of the following is necessary to collect information properly? A. use the hypothesis as a guide to the collection of information: B. record information immediately: C. use a large sampling: D. all of these.

The Non-Academic Student

These workbook exercises, examples of the kind teachers can make, were developed especially for use by non-academic students to ground their activities in tangible, concrete instructional procedures and to maintain a sense of continuity.

This mimeographed or dittoed workbook can be easily developed from the procedures included in the learning activities. For example, the activities that deal with the universal cultural pattern on page 9 could be structured in workbook form by simply providing space for the student to record his assignments such as the following three exercises:

1. Space for the student's own list of local traits assigned in activity IA, page 9.
2. Provision in one column to note the list of universal classifications developed by the class in activity IB, page 10. Students will refer to this again as the list of classifications is expanded. In an adjacent column, space could be provided

for the listing of universals on page 6. This would be presented to the class after the examination of a foreign culture.

3. This exercise would include one column for listing traits of a foreign culture as depicted in the film, readings, and photographs suggested in activity IC, page 10, and a second column in which the traits could be classified by the headings developed in class.

Sample Exercises for Institutions

More specifically, the following two workbook exercises, based on activity II page 11, are offered as examples that deal with institutions.

Exercise Number 1

In the space provided below, list the ways all the items in the first column differ from those in the second column.

Column I	*Column II*
The church	Organ music
The high school	Raising hand for recognition
The stockmarket	Use of ticker tape machine

_____

_____

_____

Record the class definition of institutions in this space.

_____

_____

Exercise Number 2

Some parts of our culture can be classified as *traits, complexes,* or *institutions.* Classify each of the following aspects of culture; give a reason for each choice.

ASPECT	CLASSIFICATION (traits, complexes, institutions)	REASON
Army		
Football Team		
Sorority		
Coffee Break		
Supermarket		

Sample Exercises on Sub-cultures

The sorting procedures used in the activity dealing with sub-cultures, activity III, page 12, could be presented in workbook form in the following way.

Exercise Number 1

List the traits from the class' collection that are found specifically in your local community.

1. _____ 2. _____

3. _____ 4. _____

5. _____ 6. _____

Exercise Number 2

In the first column below list those traits that universally apply to a larger area. In the second column identify the area to which each trait applies.

TRAITS	LEVEL OF COMMUNITY
1. _____	_____
2. _____	_____
3. _____	_____

Exercise Number 3

In the first column list the levels of community identified by the class in the previous activity. In the second column list several additional traits for each level that have not been discussed in class.

LEVELS OF COMMUNITY	TRAITS
_____	_____
	_____
	_____
_____	_____
	_____
	_____
_____	_____
	_____
	_____

Exercise Number 4

Examine the class' list of traits. In the first column below list those traits that do *not* apply universally to any level of community. In the second column identify the group to which the traits belong, and in the third column describe the kind of group.

TRAITS	GROUP	KIND OF GROUP
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____

Exercise Number 5

In the space below chart your sub-cultural group membership by indicating the levels of community with concentric circles around the "x" which represents the student. Draw ovals to represent the social groups. Name each social group and level of community.

X

Exercise Number 6

Write your definition of social groups and levels of community.

Social Groups _____

Levels of Community _____

Record the class definition of social groups and levels of community that resulted from the discussion of the individual definitions.

Social Groups _____

Levels of Community _____

Tabulating Procedure for Newspaper Survey

This tabulating procedure is suggested as an alternative to that listed on page 15 because it will allow for greater simplicity and accuracy. The main feature of these additions is the use of the Total Sheet shown on the following page.

Across the top of this form are the nine newspaper sections used on the questionnaire. Listed on the left are the social groups used in the hypotheses the students developed. These are presented as an example and, of course, would vary with each class. In order to tabulate, *it is essential that every social group mentioned in the hypotheses be included in this list as well as on the questionnaire.* It is also important that each student have a clear understanding of the definition of each social group. To facilitate this section of the activities, both the questionnaires and the Total Sheets could be prepared in advance with the actual social groups omitted. These could be added by the students after their hypotheses are formed.

Homework Assignment: Collecting data.

1. Give each student enough copies of the questionnaire so that the class can make an adequate sampling. The student's job is to collect opinions. In order to insure representative sampling, the teacher could assign each student an equal number of informants for each social group.
2. Also give each student one Total Sheet on which he is to transfer the information collected on the questionnaires.
   a. To do this, the student will have to write the number that is next to the advertisement section on the questionnaire in each block under the advertisement column on the Total Sheet. This must be done for each social group of which the informant is a member, as shown in the sample Total Sheet. Numbers for every other section of the newspaper must be transferred to the proper column on the Total Sheet. This can be done quickly after the informant's social group membership has been recorded once.
   b. The student then transfers the results of his other questionnaires to the Total Sheet in the same manner. Each block will contain several numbers, depending on the informants' social groups.

Classroom Assignments: Tabulating results.

1. Have each student count the numbers in each block in the advertisement column and write the total in front of each social group. This will identify the number of people interviewed in each group.
2. Divide the class into as many groups as there are social groups on the Total Sheet. In this case there would be eleven.
3. After collecting the Total Sheets from the students, cut them horizontally and give each group of students those for one social group.
4. Now, each group will have four tasks.
   First, add the numbers in each block of each strip.
   Second, add the totals in each block on all strips (e.g. Teen Advertisements).
   Third, on a separate sheet, list the newspaper sections and their total in order of preference for that social group.
   Fourth, total the number of people interviewed for their social group.
5. On a replica of the Total Sheet on the blackboard, enter in each square the rank and total number found by the student groups, as well as the number of informants.
6. Provide each student with a blank Total Sheet on which he can record these results.
7. The class will now have the data in a form that can be interpreted. Refer to page 15, activity c (3) for further instructions.

SAMPLE QUESTIONNAIRE

The questionnaire below has been filled in as an example of what the completed form will look like. The preference of 5 given to the Advertisement Section has been transferred to the Total Sheet on the previous page according to the informant information indicated on this questionnaire.

INFORMANT INFORMATION:

Age Group

Teen ✓ Adult Retired

Sex

Male ✓ Female

Marital Status

Married Single ✓

Occupational Status

Professional Non-Professional ✓

Place of Residence

Local ✓ Non-Local

INSTRUCTIONS:

Rank the following parts of a newspaper by writing the numbers '1' to '9' next to each item according to the order of your preference. Use '1' to indicate your greatest preference and '9' to indicate your least.

5	Advertisements
2	Comics
4	Editorial page
3	Front page
8	Obituaries
7	Society page
1	Sports page
9	Stock Market reports
6	Want Ads

SAMPLE TOTAL SHEET

SOCIAL GROUPS / NEWSPAPER SECTIONS	Advertisements	Comics	Editorial Page	Front Page	Obituaries	Society Page	Sports Page	Stock Market Reports	Want Ads
AGE GROUPS									
Teen	5	2	4	3	8	7	1	9	6
Adult									
Retired									
SEX									
Male	5	2	4	3	8	7	1	9	6
Female									
MARITAL STATUS									
Married									
Single	5	2	4	3	8	7	1	9	6
OCCUPATION									
Professional									
Non-Professional	5	2	4	3	8	7	1	9	6
RESIDENCE									
Local	5	2	4	3	8	7	1	9	6
Non-Local									
TOTALS									